

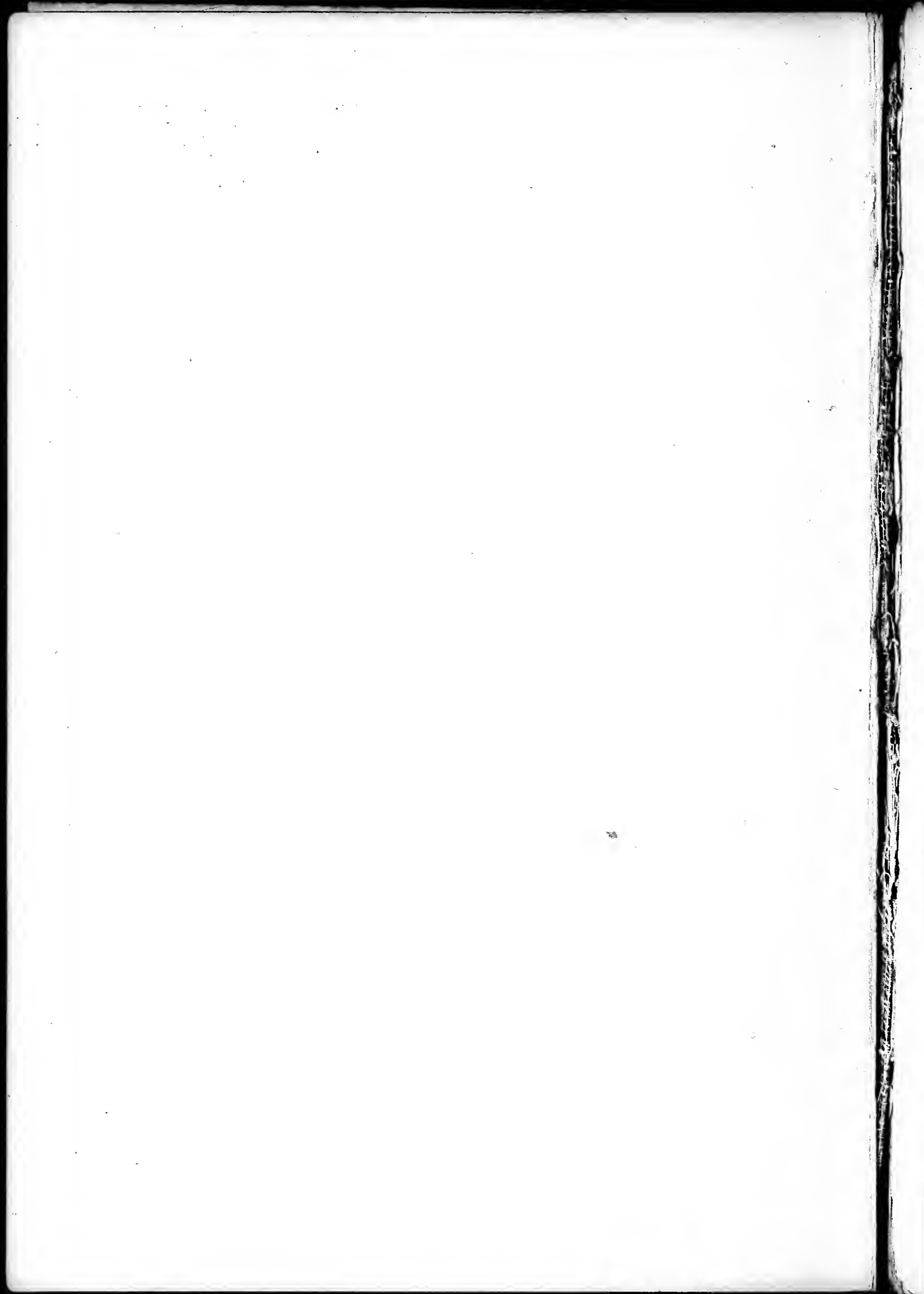


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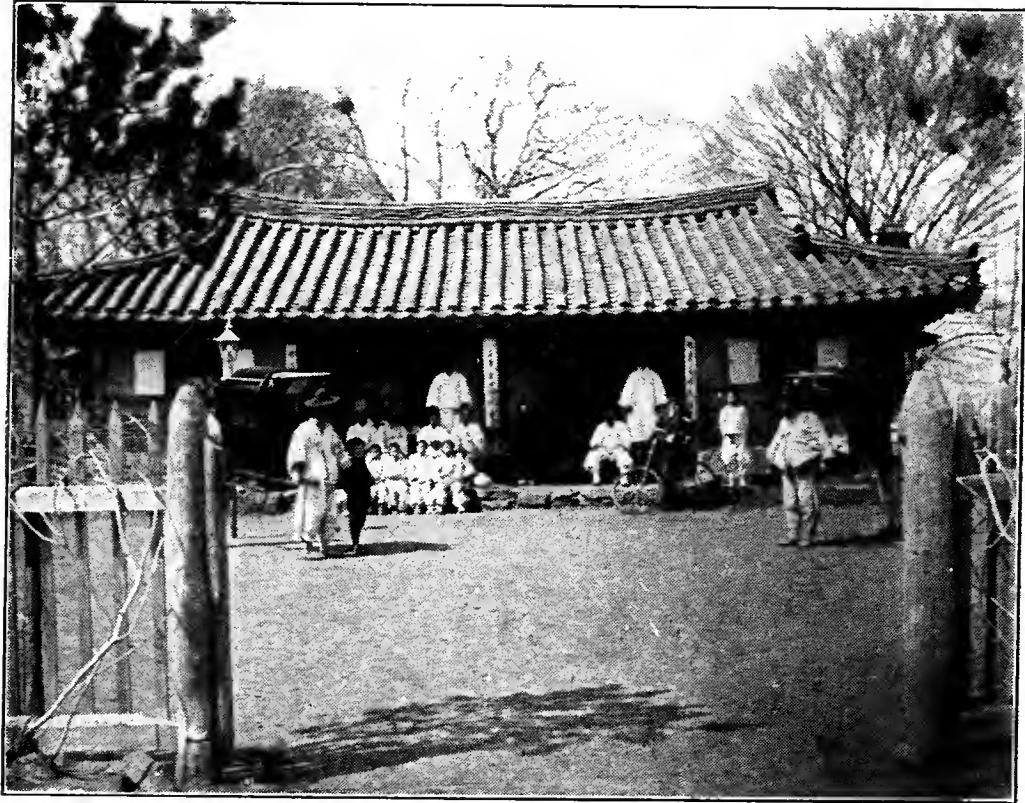
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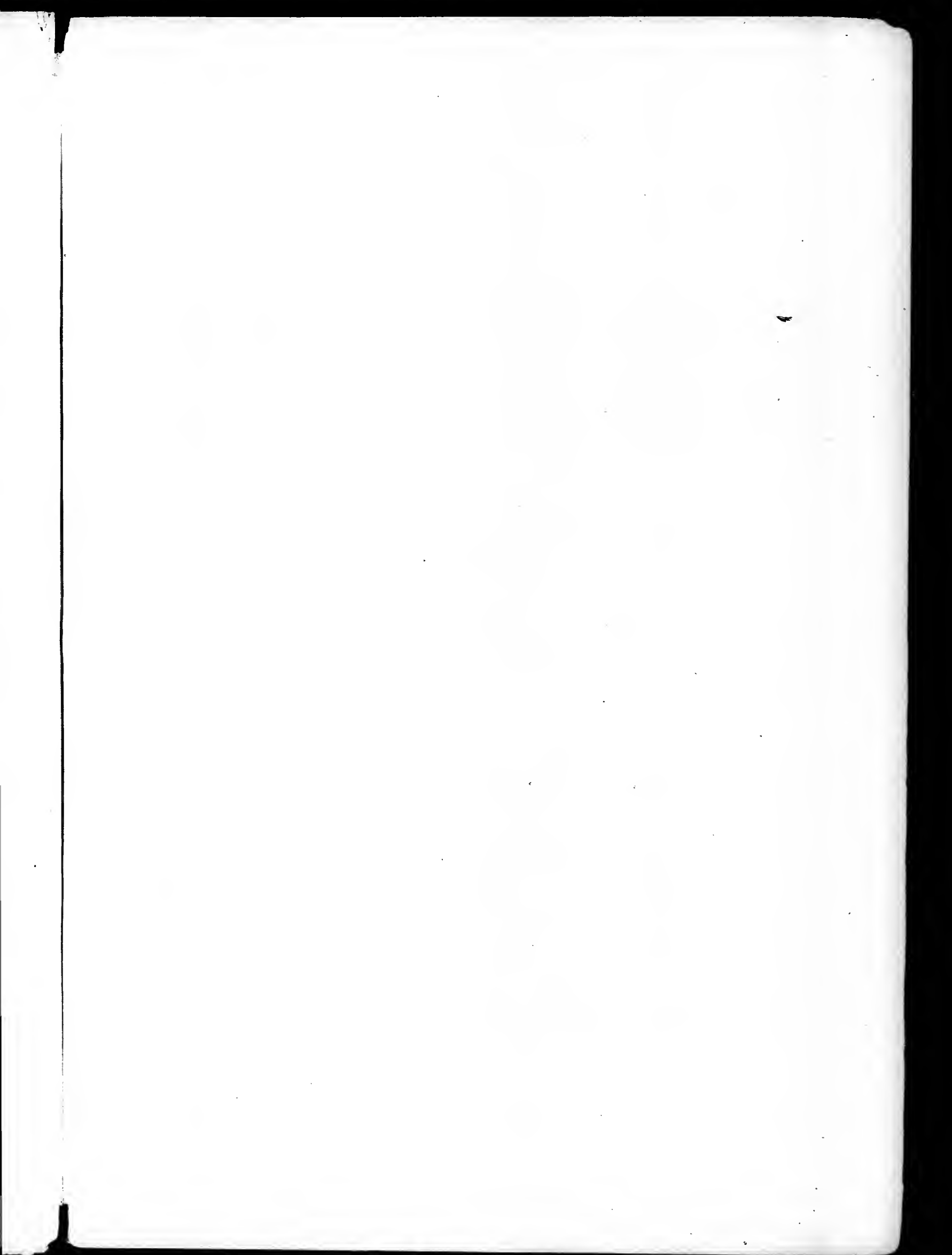
Underwood of Korea

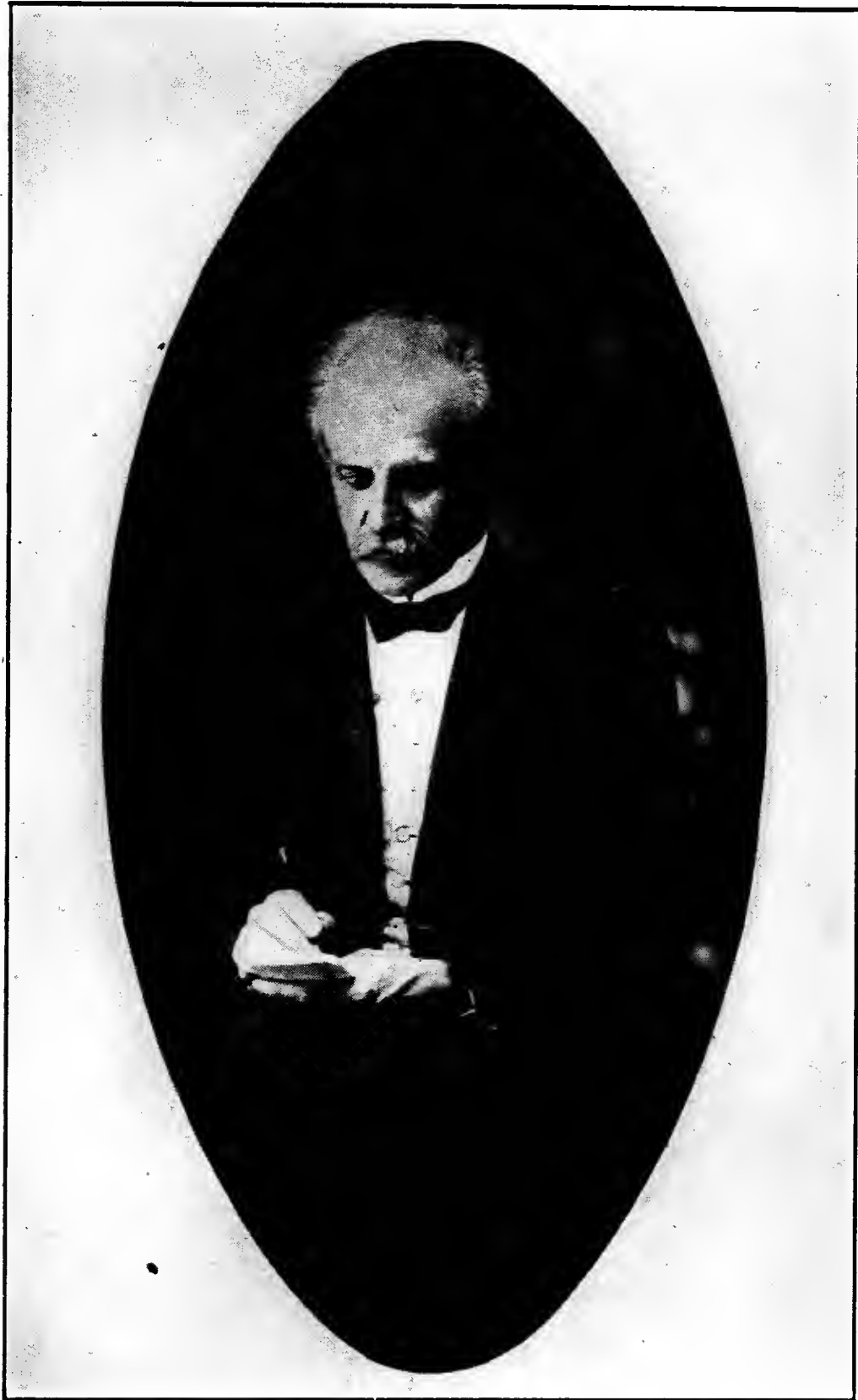


The first Church built entirely by a native congregation



A group of Christians in Sorai





Horace Grant Underwood, D.D., LL.D.

Underwood of Korea

BEING

*An intimate record of the Life and Work of
the Rev. H. G. Underwood, D.D., LL.D.,
for thirty-one years a Missionary of
the Presbyterian Board in Korea*

BY HIS WIFE

LILLIAS H. UNDERWOOD, M.D.

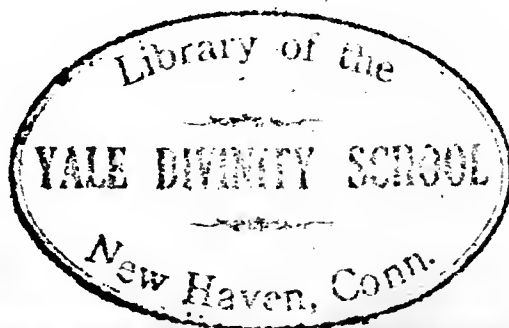
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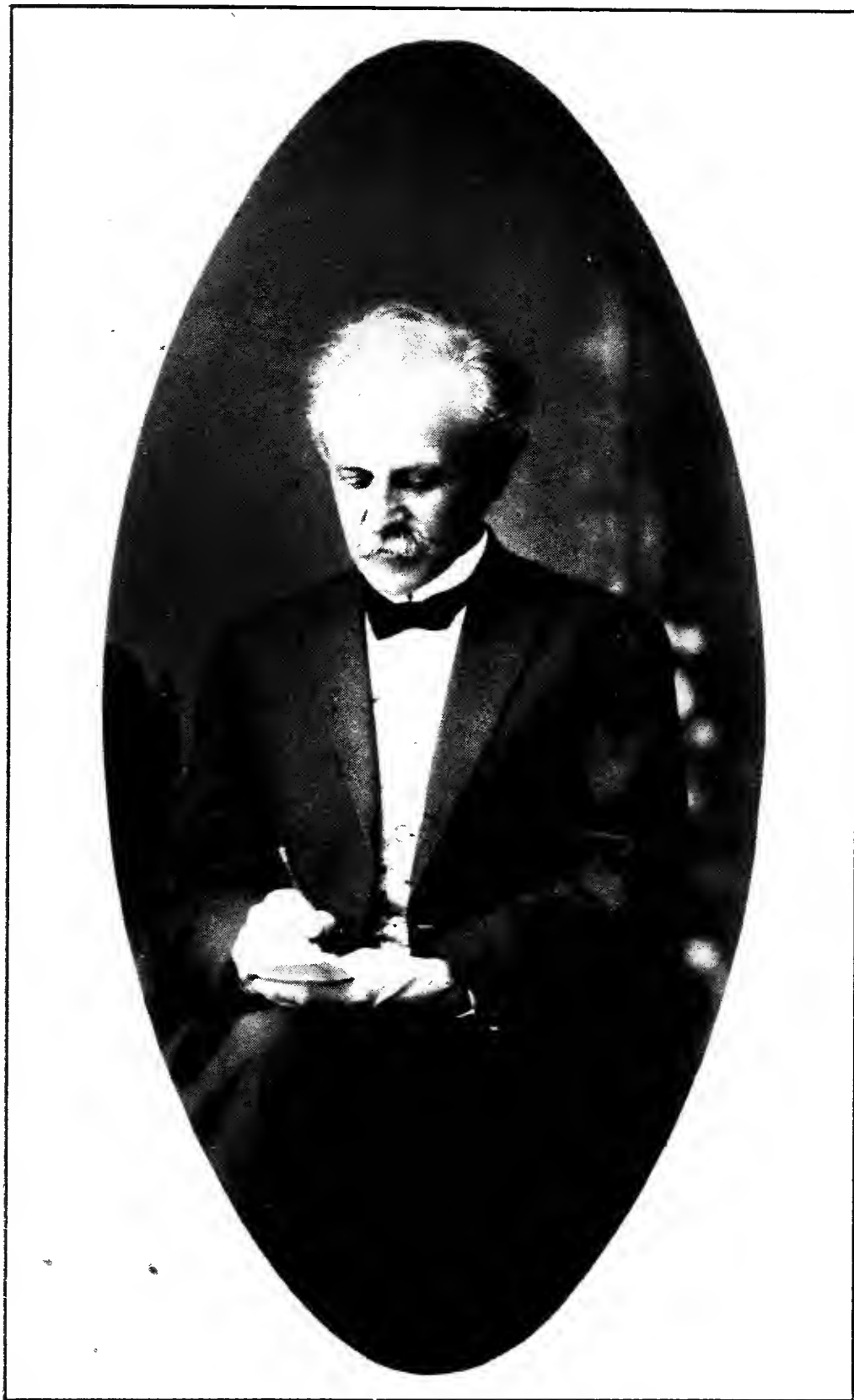


NEW YORK CHICAGO TORONTO

Fleming H. Revell Company

LONDON AND EDINBURGH





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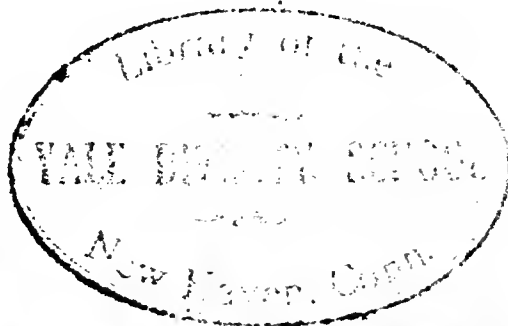
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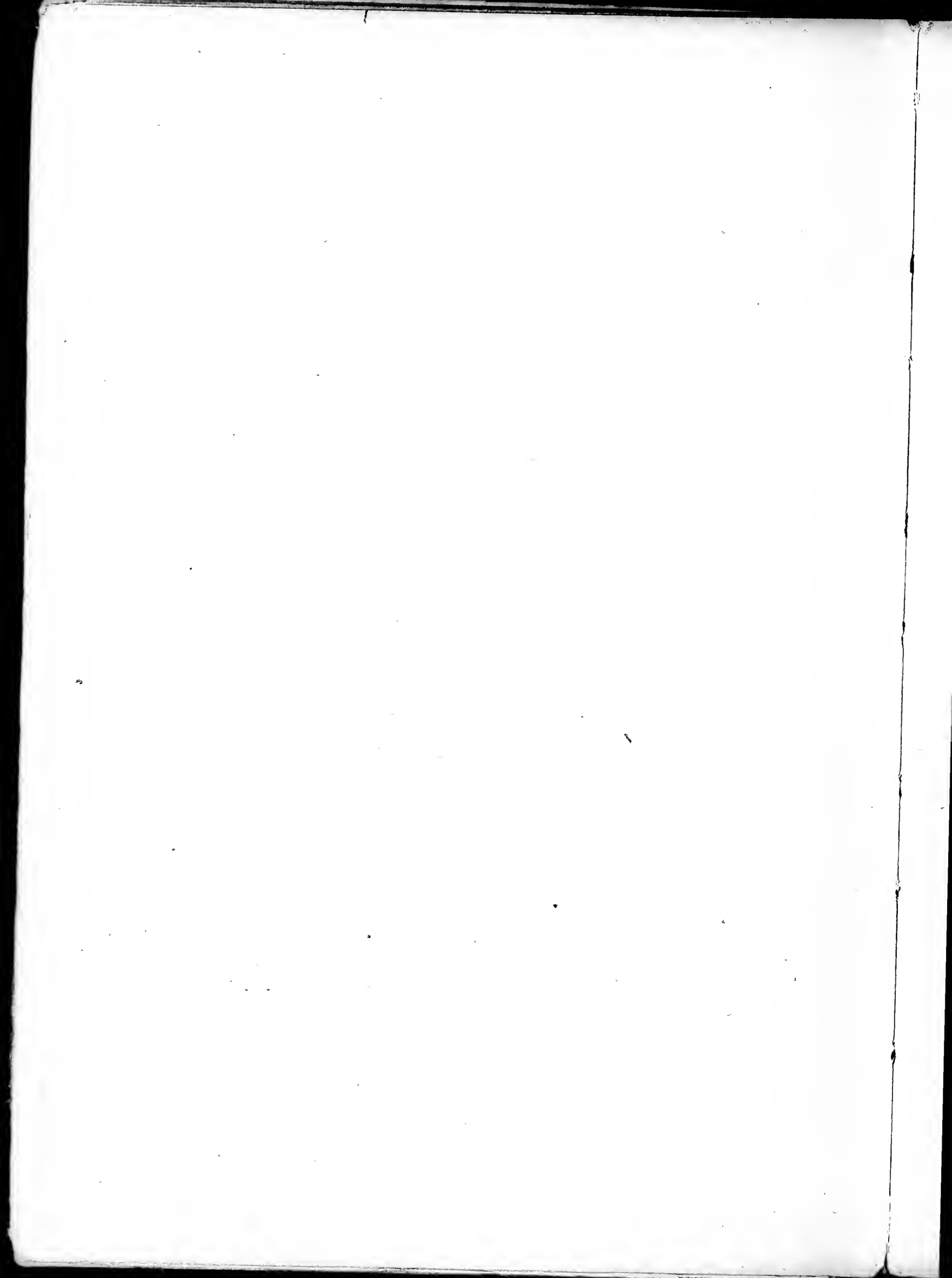
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THIS STORY OF DR. UNDERWOOD'S LIFE
IS DEDICATED TO HIS BELOVED BROTHER

John T. Underwood

WHO UNFAILINGLY SUCCORED AND SYM-
PATHIZED, AND WAS ONE WITH HIM IN
THE EFFORT TO ADVANCE THE CAUSE OF
CHRIST IN KOREA.



PREFACE

THIS book, it must be said in advance, is not a history of the missionary work in Korea, not even a complete and exhaustive history of the missionary work of one man. It is simply the life of Dr. Underwood, not by any means complete, aiming to show in entirety, not so much his varied efforts and what God was able to do through him, but to sketch as lifelike a picture as possible of the man himself, his character, his victory over difficulties, his way of meeting discouragements and opposition, his consecration, faith, love, perseverance, and indomitability. One might write a life of Dr. Underwood which should be a standard reference of missionary work in Korea covering those thirty-one years during which all the great beginnings took place, and the foundations were laid, but it would demand at least two large volumes. Or one might write a volume that would relate to the political and social upheavals and changes which have taken place there during his time, but that, too, must needs be a large book and could scarcely be written by a resident of the country.

The aim of the writer has been to present a volume, which, without wearying the ordinary reader by its size and detail, shall show the main lines of a unique character, a little of the methods of his work and their results, which have proved so fruitful, not only in Korea

but in Africa and some parts of India and, in fact, wherever they have been tried. It is hoped that the book may be somewhat of an inspiration, not only to missionaries and evangelistic workers but to Christians everywhere, and that it may be a help in carrying on Christian work both in the home lands and on the mission fields.

As the writer has proceeded with this delineation it has seemed to grow more and more clear that the one salient feature, the one dominant characteristic of the whole life, was love; a great boundless overwhelming love for God and man which knew no narrow limits of sect, or race, or place, or time. This it was that drew so many hearts to him in loving personal devotion; it was such a love which carried him along, like "a torch of fire," as he was called, through his whole career. With faith and hope he was wonderfully gifted, but the love that was the essence of his being was the greatest gift of all. If, in some small degree, the study of this character and of his missionary experiences shall be of help to the readers, the aim of the writer will be attained.

Heartiest thanks are due to the many friends who assisted in gathering data: the secretaries and librarians of our board; Dr. Brown of New York University; Dr. Avison, who wrote the incident of the Y. M. C. A. excitement; Mr. H. H. Underwood, who wrote the paragraphs on the newspaper, the beginning of the Y. M. C. A. and the incident of the trip overland in the rainy season; Mr. Bonwick, who wrote most of the notes on the evangelistic campaign; Mrs. Mott, Dr. White, Dr. H. N. Allen, Mr. H. B. Hulbert, Dr. Easton, Dr. Gillespie, the editor of the *Korean Field*; Mrs. Larkin, Mrs.

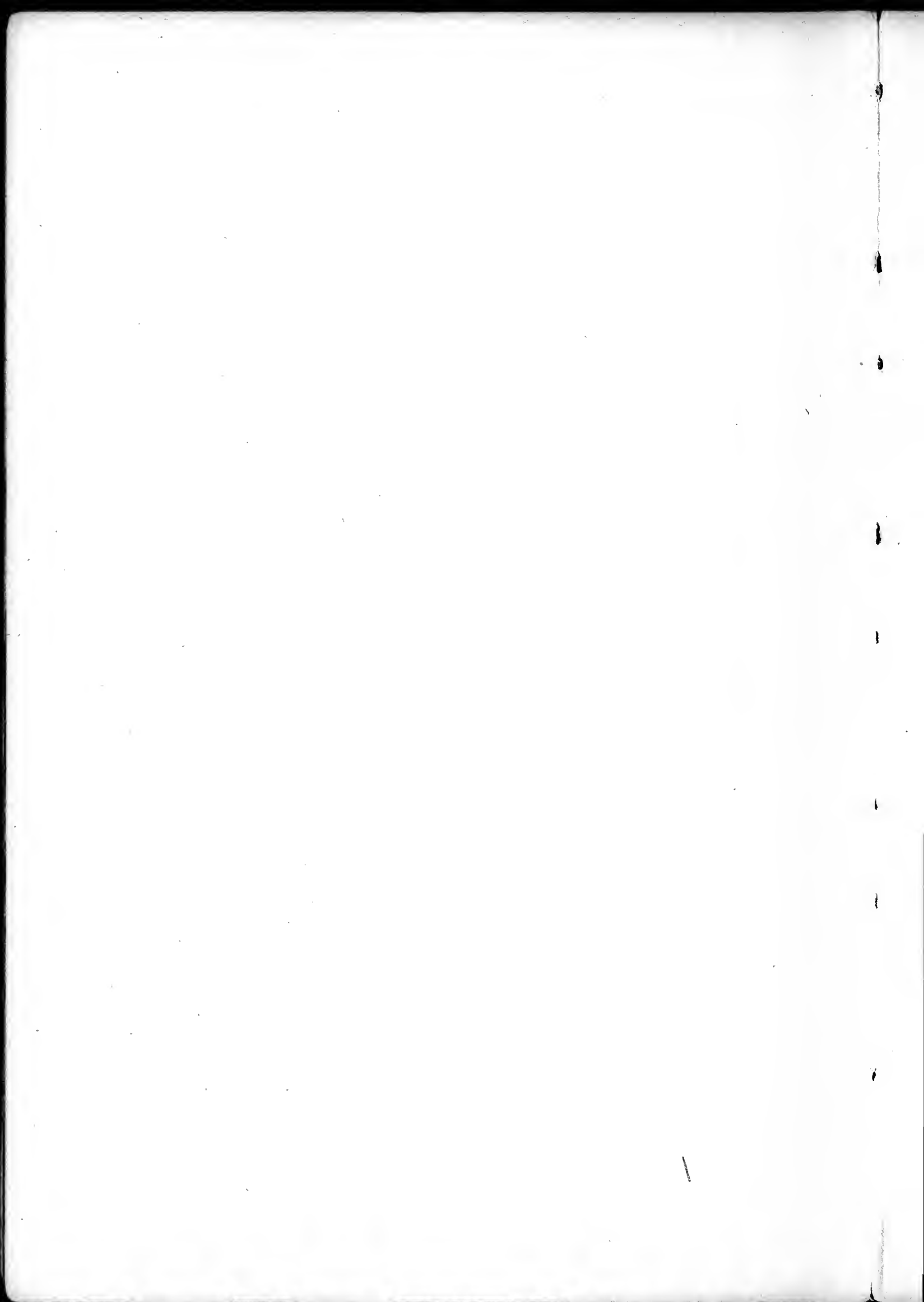
Preface

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Stephens, Mr. J. T. Underwood, and others who helped out the writer's memory on one point or another. It may be that some names have been omitted of the many that so willingly assisted. If so, I beg their forgiveness, for we are deeply indebted to all the friends of that dear soul whose beautiful life I have so poorly portrayed.

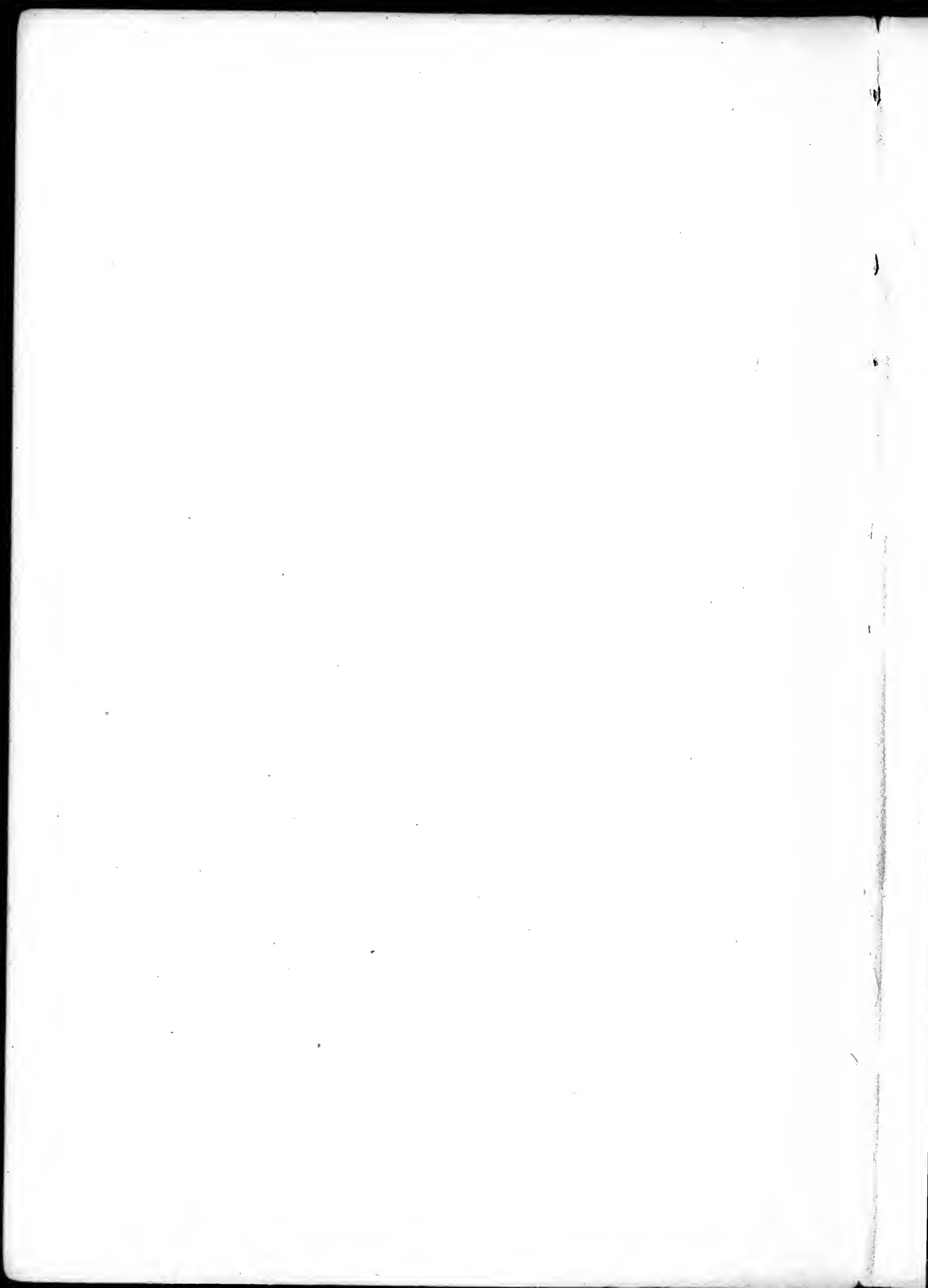
L. H. U.

Outside the South Gate, Seoul, Korea.



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“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.”

CHAPTER I

ANCESTRY AND TRAINING

IN the second volume of the Book of the Underwood Families in America is found on page 625 the following: "John Underwood of New Durham, N. J., son of Thomas of London, England, born in London, England, in 1829, married in 1855, Elisabeth Grant Maire." Six children were born to this couple, of whom Horace Grant, born in London, July 19, 1859, was the fourth.

Thomas Underwood, the grandfather of Horace, was with his brother George a publisher of medical and other books, having his place of business in Fleet Street, London. They were both earnest Christian men, of English birth. The wife of Thomas was a daughter of Dr. Alexander Waugh, of Scotland, whose name even now is well known among Presbyterians in both England and Scotland. He was a man of much note and great influence, a powerful preacher and deeply interested in foreign missions. His character, his gifts and his whole attitude of mind are so strikingly like those of his great-grandson Horace Underwood, that it is worth while to note a few facts concerning him as set down in his biography.

Born in 1754, he had graduated from the University of Edinburgh in 1770 and from the University of Aberdeen in 1777. He was licensed to preach at twenty-five, and

had competing calls from London and Edinburgh, and became pastor of the Wells Street congregation, London. He was *actively interested in a union of Episcopalians, Presbyterians, Baptists, Independents and Methodists* which was formed for publishing a religious periodical for the spread of scripture truths. An appeal for missions had been made in 1794 through this paper, and in July of 1795 a meeting of some twenty members was held and a missionary society was formed. The committee who were to make plans for this society were twelve leading divines, including Dr. Waugh. The latter was individually the framer of the "fundamental principle" of the Society. This has been preserved in his own handwriting as follows: "As the union of God's people of various denominations in carrying on this great work is a most desirable object, so to prevent, if possible, any cause of future dissension it is declared to be a fundamental principle of this missionary society that our design is not to send Presbyterian, Independent, Episcopalian or any other form of church order and government, about which there may be a difference of opinion among serious persons, but the Glorious Gospel of the Blessed God to the heathen, and it shall be left to the minds of the persons whom God shall call into the fellowship of His Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God." This in 1795! Are we progressing? No wonder that the great-grandson's ideal was unity!

To quote further from Dr. Waugh's biography: "On all occasions for thirty-three years, Dr. Waugh was uniformly the peace-maker in the society. For twenty-

eight years he sat by the unanimous appointment of his brethren as chairman of the examining committee of this London Missionary Society. He was deeply interested in the British and Foreign Bible Society from its beginning, in which he took part in 1804. For thirty-seven years he took an active interest in the Scottish Hospital, the Hibernian Society, the Irish Evangelical, the Religious Tract and Anti-Slavery Societies."

If there is anything in the theory of heredity, we have here in this great resemblance in the character and deeds of this man and those of his great-grandson a marked example. The broad-mindedness, the wide-reaching philanthropy, the love of unity, the charity, the qualities of leadership and organization, the intellectual gifts, all so similar, make one feel a bit creepy and we wonder whether Alexander wasn't pretty close to Horace, or at least whether the mantle of the one had not fallen upon the other.

John Underwood, the grandson of Dr. Waugh, and Horace's father, the manufacturing chemist, was both a scientist and inventor of rare intellectual gifts. He seems to have been a veritable genius, and one is tempted to turn aside to sketch that life so full of interest, accomplished benefits, sore trial, deep Christian experiences and victories of faith. His ardent, earnest Christianity evidenced in many evangelistic labors as well as in beautiful daily life, his constant looking for the coming of the Lord, his inventions which brought him a medal and words of high commendation from the Prince Consort himself in behalf of the Royal Society of Arts, were often recalled by his son with pardonable pride. He loved to tell how his father in his student

days had an anonymous newspaper discussion with the famous Dr. Liebig of Germany on the potato disease, and how when he, John, had been admitted to be the victor and names were called for, the general surprise to find that John Underwood, aged twenty, student at Colchester, had been the successful contestant, only equalled his own astonishment to find that his opponent was the great scientist whom he would not have presumed to oppose had he known his identity.

The energy, the versatility, the sunny, kindly, jovial nature, the wonderful indomitability and the scientific bias which, chanced they to be making inks, dictionaries or typewriters, founding missionary societies or schools and colleges, marked the character of Dr. Waugh and his grandsons and great-grandsons are extremely interesting to note.

Not only was Horace's father a remarkable instance of this but his brother John and his cousin Dr. Arthur Underwood were cast in much the same mold, though each had a different calling. The story of how John perfected his inks, typewriter supplies and typewriters, how he fought and outwitted the trusts, organized his companies, built tremendous factories, extended his sales to the limits of the known world, is too long to be told here, but it meant brains, courage, indefatigability, vision, concentration and scientific methods. The same broad, kindly, philanthropic spirit seen in Dr. Waugh, led his grandson generously to support the cause of Christ at home and abroad.

To return to Horace's father, John Underwood: his devout Christian character made a deep impression on all his children. He was a busy man, but he spent most

of his Sunday afternoons with them when his mission school was done, and Horace always recalled those hours with great pleasure. Sunday was not a tiresome day for them; at church there were stools of varied height to suit short pendent legs, and everything was done to make church-going comfortable as well as interesting; of course the text and something about the sermon were required of the older ones when they returned home. Especially was Horace filled with his father's eager hope and longing for the return of the Lord. It was his constant thought and he never ceased to look and pray for that Glorious Appearing in his own time. This hope he passed on to the Koreans from the first days when he could teach them at all, and now probably the whole Korean church is one in looking and waiting for that day.

The wife and mother of this Underwood family must have been an extremely attractive personality. All the relatives have spoken of her in terms of unstinted praise and have repeatedly said that no one ever heard her raise her voice in anger or speak a single hasty or unkind word. But poor John Underwood was marked for trouble, and lost in one year, 1865, his sweet wife and her baby, and his beloved old mother. Not long after, financial difficulties due largely to the dishonesty of a partner, fell upon him, and he at length began to think it would be better to try his fortunes in a new country. A few years after his wife's death, left with five little children on his hands, he had married again, and at the age of ten, Horace, with a brother Fred, had been sent to a boys' boarding school in Boulogne Sur Mer, France.

It was a Roman Catholic school carried on by a Professor Dié, whom the boys found to be good, wise and kind and who won their lasting affection and respect. No attempt at proselyting was made; the boys attended their own English church and kept their Protestant faith unshaken, but learned too a certain tolerance and good feeling toward Christians of that other church.

Many were the reminiscences related by Horace of these days at the seaside school, but one incident, a bedtime experience in the big dormitory full of French and English boys, is worth recounting, as it shows the caliber of these two boys as well as the sort of training they had had. Our little Underwoods, entering this cage of wild animals, entire strangers, calmly proceeded, after undressing, to kneel down as usual and say their prayers; upon the first glimpse of which unheard-of performance, loud yells of derision, cat calls and other persuasive signs of disapproval were in evidence. These, having no effect, were followed by tornados of pillows, boots, hair brushes, etc., but all to no purpose. The boys finished their prayers and calmly climbed into bed. For a few nights this scene was repeated but it finally dawned on the consciousness of the other English boys that, religion entirely aside, they ought to stand by their own nationals. At any rate, all of them began to say their prayers, probably more as patriotic Englishmen than as good Christians. Henceforth shoes and other projectiles were a little less freely bestowed where so many gallant lads might be counted on to defend their faith with their fists next morning. So, little by little, it became quiet at prayer time, and one by one the French boys, too, began to pray, so that after a while all the boys

in their dormitory said prayers at bed time, all through the persistence of two unafraid, determined little fellows.

The tie of affection between the Underwood children was always very strong from the earliest recollection of them all. Fred, who was reported to be more of a saint than the others, seemed to wield a great influence over them. Horace often told how this brother asked him to learn the 119th psalm as a favor, and how he, Horace, rebelling at the magnitude of the task, most positively and emphatically refused. "Think how you would feel if I should die and you had refused my last request," was the gentle but sad answer. Now Fred had weak lungs and took cod liver oil, so Horace's hard heart melted, as it always did when there was a plea for pity, and he forthwith tackled and learned the mighty psalm. But it was not strange for these children to learn Scripture. All three of the boys at least were obliged to memorize the whole book of Hebrews and other portions of the Bible so that they could go backward and forward and recite any verse or chapter called for by their father. A relative who saw much of them at the time, writes: "They were all lovely little children; we were very proud of them." Little Horace was very polite; would take off his hat and bow very low even when entering a shop, and then would frequently go out of the place forgetting the hat altogether. Horace's absent-minded ways were a joke in the family. He would seem to be in a brown study with, no doubt, great dreams in his child's brain. At one time when the family were in straitened circumstances and money was not too plentiful, Horace was given a five-dollar bill to make some purchases for the household at the grocery.

Cheerfully he started forth but scarcely had he reached the shop when, to his horror, he discovered that he had unconsciously bitten off little by little one scrap after another of the precious bill like a piece of common paper, until only a small and useless fragment remained. This meant almost a tragedy at that time, but the very make-up of the boy's mind which caused it, made him capable in later days, of very remarkable concentration of thought upon any business which called for his attention.

On Sundays, when the father for any reason could not read with and amuse them, they often played church and on these occasions Horace was always by common consent, the preacher. Mounted on a stool or chair, he would lead the service in the regular way, and preach the sermon to the perfect satisfaction of both his audience and himself. As Fred had the reputation of being the saintliest and John was the oldest and most domineering, either one of them would have been more likely to take the leading part of preaching, had it not been that Horace was already beginning to develop some of those gifts which carried audiences away, when he stood in real pulpits in later years, or told Korea's story so winningly.

But, as I have said, financial misfortune dogged their poor father until, in 1872, he decided to go to America and start anew. The boys had been in France only two years when they were sent for to follow him to the new country. Horace was then twelve, almost thirteen, and Fred fourteen years of age. One is greatly tempted to linger over these early years in America: the brave struggle under difficult circumstances in a new country; the slow but sure coming of success, earned by vigil-

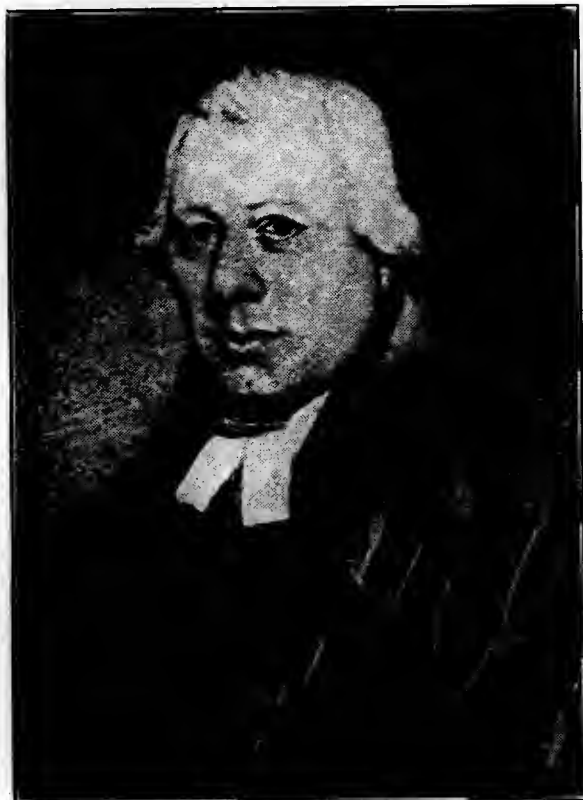
ance, energy, determination, brains and courage. Even in their most straitened circumstances they formed a circle of friends among the best people; associated themselves with the Dutch Reformed Church; took part in all the church work and became valued members of the little community. It is recorded in the book of Grove Church, that Mr. John Underwood the father, and his children John T., Frederick Wills, Horace Grant, and Helen Evelyn, joined that church on profession of faith December 5th, 1874. No doubt the difficulty and delay in getting letters from England at that time led their father to join as by profession, as he was a member of the church for many years in England.

While in New Durham, the boys helped in the garden, in the house and in the ink factory with willing hands, but somehow the father seemed to think that Horace must not go into business. It may have been because even as a child he had expressed a wish to become a minister and a missionary. However that may be, he was sent to Hasbrooke Seminary for boys in Jersey City and later on, placed under the care of the Rev. Dr. Mabon, then of Grove Church, to be tutored in preparation for college. He took to his books with the avidity of a real scholar and in six months had learned all the Greek necessary to admit him to college. During these early years in America, the boys were engaged in much evangelistic work. Besides three or four regular services of church and Sunday school, they attended a mission school and engaged in tract distribution in some of the worst localities of Union Hill. They met active opposition in one of the saloons and were roughly ordered to keep away. They bowed politely and calmly.

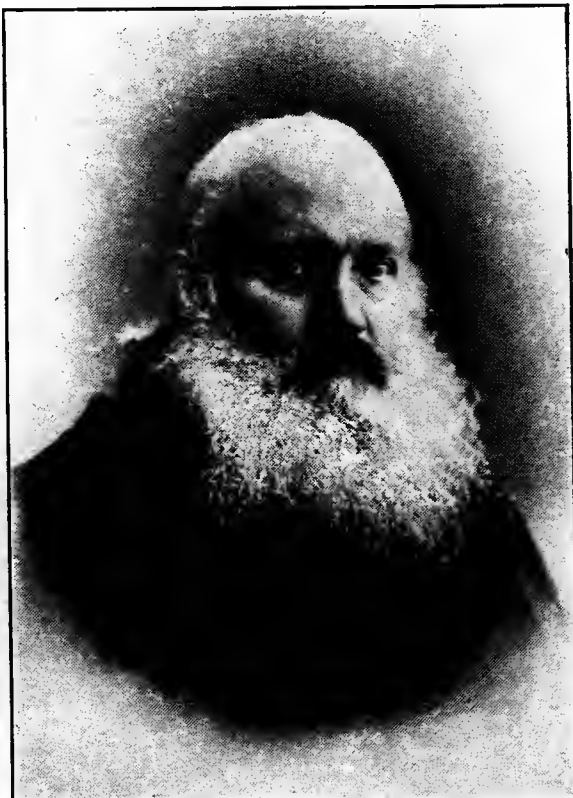
went again the following week quite undisturbed by bluster and profanity. They were threatened with the police but boys who could pray against a rabid dormitory, at ten years of age, were not deterred at sixteen and seventeen by one or two mere saloon keepers. So, like the French schoolboys, the saloon men eventually capitulated with what grace they might and even grew to be friendly with the indomitable and polite young evangelists.

Horace began his course of study at New York University in 1877, walking back and forth from New Durham to the college in New York, about seven miles, each day, taking the lightest of so-called luncheons, studying until twelve at night, and rising at five o'clock, with the same energy that characterized his whole life. He seemed absolutely incapable of sparing himself in any way, under any conditions. While at the University, he joined the Delta Upsilon, a non-secret society, and became an ardent and enthusiastic member. It was in the early days of the fraternity in that college, and the branch in New York University was very weak and in rather a critical condition, but with foresight, energy, diplomacy and skill, they managed, against a determined fight of other societies, to claim and initiate, apparently at the risk of life and limb, enough first-rate men of an incoming class to insure the future life of their fraternity.

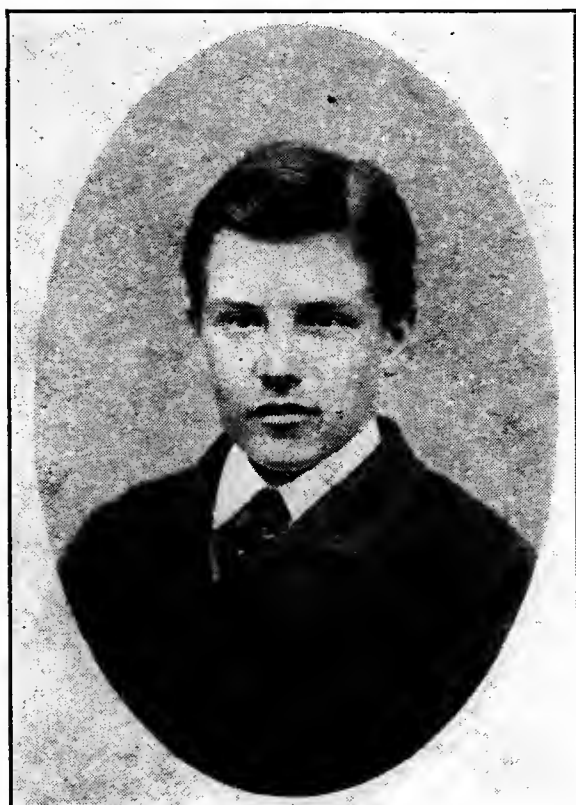
Often have I heard him tell with infinite zest of that early contest. He had a great love for and pride in both his university and fraternity and later on, when a missionary and a Doctor of Divinity, one dark night, in walking down Broadway with another D. U. man they



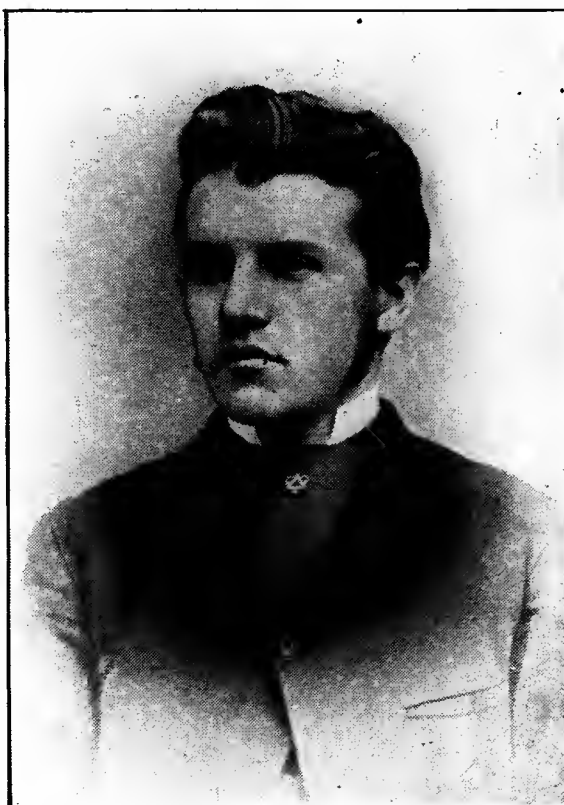
The Rev. Alexander Waugh, D.D.



Mr. John Underwood, Horace's Father



Horace Underwood at Fifteen



Horace Underwood at Twenty-four

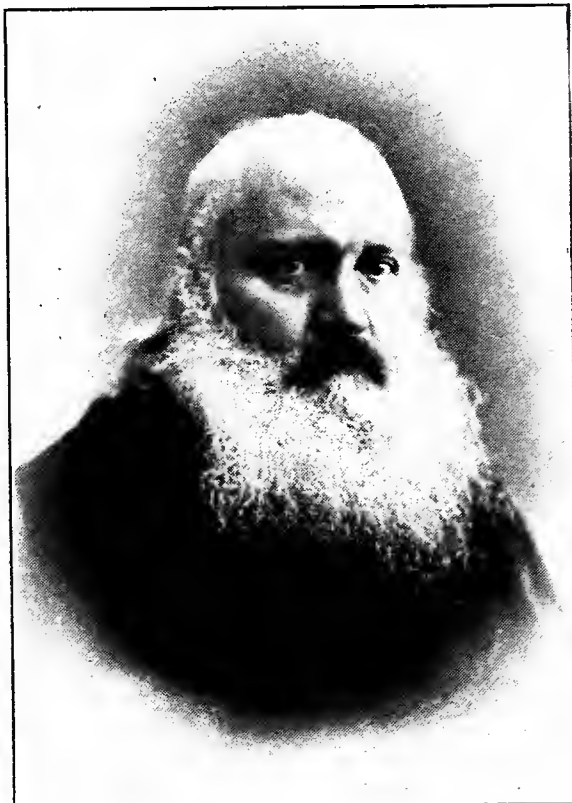
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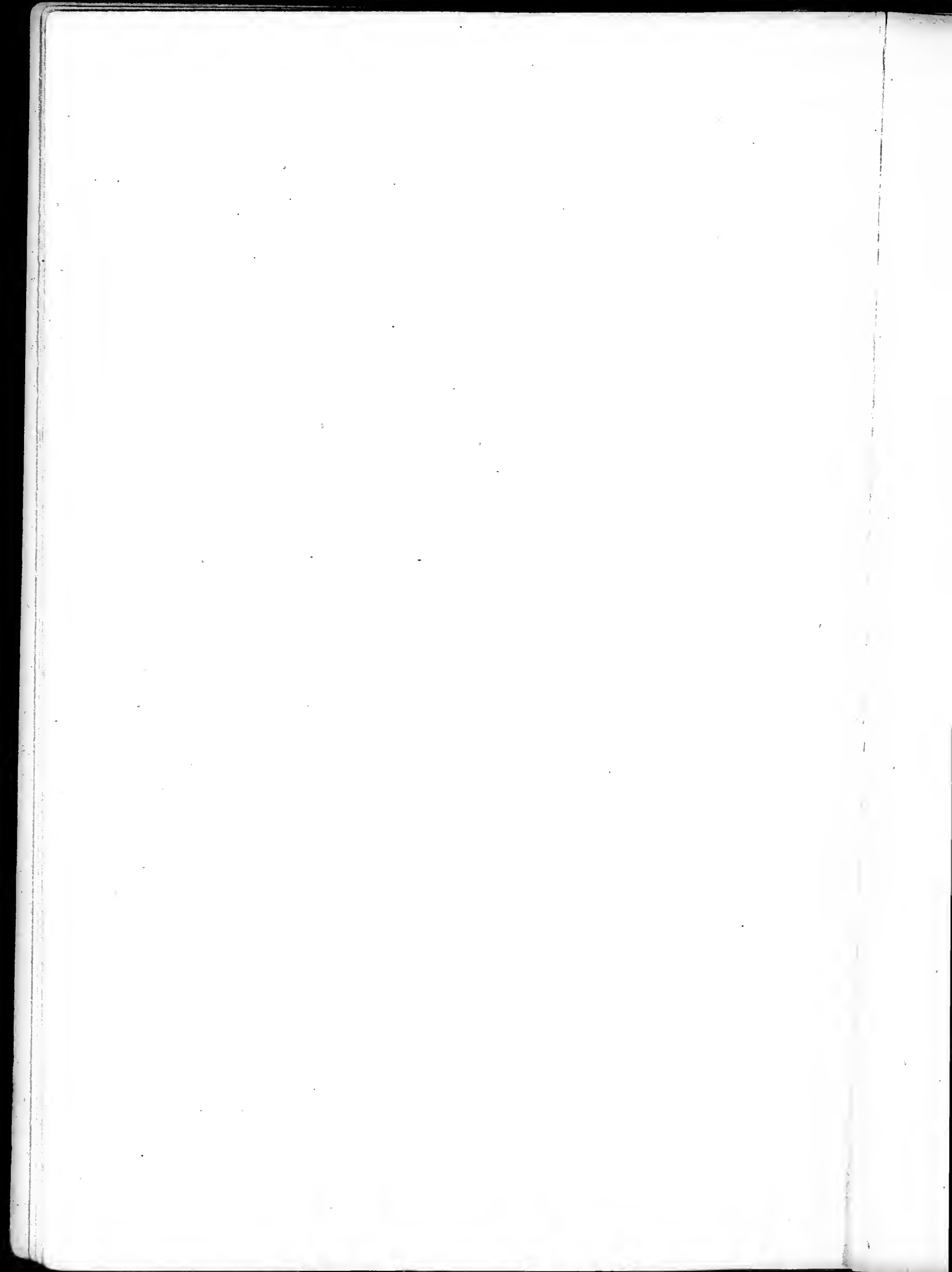
Mr. John Underwood, Horace's Father



Horace Underwood at Fifteen



Horace Underwood at Twenty-four



found themselves suddenly in a crowd from another college giving their fraternity yell with all the abandon of college boys out for a lark. Waiting an instant until they had paused for breath, our missionary divine and his brother raised stentorian voices and gave their own yells until the welkin rang, and before the astonished crowd could capture and punish, made good their escape in the dark, bubbling with glee. Horace entered college in 1877 and two years later his father began to fail. A malignant growth in the throat necessitated repeated, terribly painful treatments which he bore with the quiet courage of a Christian hero, but the cruel disease continued to progress until, on June 7th, 1881, this rare and good man passed away. He was a Christian of wonderful faith and spirituality. We hear of his engagement in much evangelistic work. A book of hymns constantly used by him during those last years is marked in a way which clearly shows how bright was his hope, and how deep and far reaching his Christian experience. One of his closest and most intimate friends was Dr. Muller, the founder of the great orphanage in Bristol, carried on only by faith and prayer. John Underwood lived a rich, full life. In his business he had made a number of useful inventions, one of which was a safety check paper on which writing could not possibly be altered; another, an ink which would make seventy-five copies. Also, he invented the first copiable printing ink. He improved on the typewriter ribbons so that no others since made have been able to compare with them. He carried his experiments in making diamonds far enough to produce tiny specimens, the manufacture of which, however, was far too costly for profit, and so, not filling

the family bread basket half so well as ink, nor proving half so nourishing, they were dropped as they deserved to be. Not his least service was in leaving sons bred and trained to carry on the work of the Kingdom of God with all their father's zeal, faith and devotion; a zeal often expressed in his and their favorite motto: "Laughs at impossibilities and says it shall be done."

Although his stay in America had been only nine years, John Underwood had made his mark, made easier the world's work, and left that undying influence for good which follows a righteous man after his body has gone to dust.

Horace graduated with high standing from New York University in 1881, taking the degree of A.B., and in the fall of that year entered the Dutch Reformed Theological Seminary at New Brunswick. Dr. Mabon, his much beloved pastor, at the same time assumed the chair of Systematic Theology in the institution. One who observed Horace as he entered the seminary, writes: "I shall never forget the first time I saw him. He was walking up the path toward the seminary in New Brunswick, at the beginning of his student days and I asked somebody who he was. The earnestness and concentration of purpose in his face impressed me very strongly even at that time." Another writes: "He made the impression of consecration and the possession of spirituality and intellectual power even then." Perhaps it may not be amiss to attempt a sketch of the young fellow as he appeared at that time. He was about five feet, eight or nine inches in height; broad shouldered, with a rather uncommonly large double-crowned head thatched with thick dark chestnut curly hair, growing

low on the forehead. His features were all finely chiseled; delicate, refined and yet strong. The nose was slightly aquiline and somewhat large but not noticeably so; the mouth sweet in expression without being effeminate; the chin firm and strong. The eyes were clear and dark brown and the whole expression told of sincerity, earnestness of purpose, enthusiasm and kindness. But there was more: an indescribable something about the pure, calm brow and those clear eyes; a gentleness and other-worldliness, probably conferred by that saintly mother who had so long ago gone to rest.

The three years spent in New Brunswick were crowded to overflowing, pressed down, shaken together and running over with every form of evangelistic work which an active and intense young student could manage to crowd in between seminary duties. An old classmate writes: "I used to say you could see Horace with his coat-tails flying around some New Brunswick street on some religious work almost any day in the week, during his three years' stay in the seminary." This was much to the distaste of the faculty, who believed it could not but be to the disadvantage of his studies, but they tried in vain to interfere. They had come in contact with a personality not easily controlled. "Woe is me if I preach not the gospel," was his feeling, and as all he did seemed not to prevent his high standing in his classes, or interfere with a wonderful constitution which stood like iron the strain of only five hours' sleep, and nineteen of study and work, they really found little to say and nothing to do. A Doctor Easton, the pastor of the largest Dutch Reformed Church of New Brunswick at that time, was a man after our student's own heart. On

fire with a passion for souls, he soon had the staid and at one time rather cold, old church at white heat crowded to overflowing with continual revivals, wonderful conversions, early and late prayer meetings, after-meetings and an awakened interest in all the neighboring churches. In all this, Horace took the part which might have been expected of an assistant pastor. One who knew him well reports that he would attend seven or eight different services on Sunday during that period.

The Salvation Army also set up a station in New Brunswick for the first time while he was in the seminary. In those days they were looked upon with more or less disapproval if not positive distrust by most conservative church people, among whom the Dutch Reformed are the first. So the feelings of the faculty and family may be better imagined than described when he threw himself heart and soul into this work, marched and spoke in their street and barrack meetings, and so identified himself with them that his sisters became greatly alarmed lest he should join the army out and out. He always loved them, and often in later years, when passing a little group of them at a street corner, he and I would stop and join in their singing and prayers with zest and give them the right hand of fellowship. On the foreign field he was one of the warmest supporters and friends of the Salvationists there. The truth was that whenever he saw people working for Christ he saw brothers who had a claim upon his great sympathy and service. He never had any strong sectarian, class, or race bias. More than any one else I have ever seen he seemed to feel a real brotherhood

with people of all races, nationalities, classes, ages, and sects. The whole current of his being set toward unity. He involuntarily tended to draw into close, helpful, loving fellowship with all living souls. No one was too low or too high, too broad or too narrow; too white or too black for his sympathy, interest and love.

He belonged to that fraternity of which Paul writes: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus." This marked trait of character was often illustrated in his life in the East, in a foreign community made up of Europeans and Americans of all classes of society, all shades of religious beliefs, from the titled diplomat to the flotsam and jetsam of wandering ne'er do wells; from the high Anglican church missionary to the atheist; and all in the midst of the great non-Christian Oriental races of China, Japan and Korea. He was the friend and brother of everybody, from the king to the coolie, and sooner or later found an opportunity to succor, sympathize with, or show his goodwill to one and all, realizing the often over-looked truth that everybody in this sad world needs a friend. But especially did he make light of or set aside altogether all sectarian barriers in his relations with other Christian workers, longing to bring them all into the closest unity. This was one of the great desires of his life, "that they all should be one."

I have made quite a digression from my story, but this which had been characteristic of the lad, was so strengthened and developed with years, it deserves to be well understood at the beginning of a study of his life.

As a little boy of four, young Underwood had made a child's resolution to become a missionary, after hearing an address by a man from India, and this became his settled decision when he began to study for the ministry. His plan was to study medicine as well, so as to go out fully equipped for work in interior stations, if need be, where medical aid could not be had. In getting his education, he was of course considerably straitened as to means, but even so, his open-handed freedom in the use of money left him too often with an empty pocket, not knowing at all from whence his next meal was to come. However, his absolute faith in God was such that he never felt a moment's anxiety; he never knew the meaning of the word worry. Often have I marveled, when remittances were delayed, or when we seemed face to face with some critical emergency and could see no way out, he was perfectly cheerful and calm; not in appearance only but in reality. "It will be all right," he averred, and so it always was. For example, on two different occasions several years apart, our supply of hard coal, very rare in the East, failed during a bitter winter, and none could be had either from dealers in Seoul or from the mines or from the ports. More and more ghastly the vacancy in the coal bin yawned, while lower sank the thermometer, until at last there was only one scuttleful of the precious commodity left, but still he was as confident that the Lord would provide as though the coal were there; and before the last scuttle was empty the coal came on both occasions from utterly unexpected sources. The first time word came from the palace that his majesty had heard of our need and had sent from the royal stores more than enough;

and the second time, some years later, a dealer at the port sent word he had some to spare and feeling sure we should be glad of it, had sent it up just in time.

On one of those needy days in college, a Monday, after having on the previous evening at church emptied his pockets at some specially persuasive call, there came a sudden knock at his door and one of his good old professors, refusing to come in, simply grasped his hand, leaving in it sufficient money to carry him on for some time. He often earned a little filling empty pulpits and in the summer of '82, he undertook a book-selling tour through the country which turned out to be remarkably successful, not only in the profits gathered, but in the friends he made. It was a veritable triumphal march and was often recalled with great glee in later days. Years after, when one of those who had been a witness of this book-selling itinerary heard of the wonderful avidity with which Korean crowds bought books and tracts from him she remarked that she was not at all surprised from what she had seen of his early successes in that line among New Jersey farmers.

During the summer of '83 and part of his last year in the seminary he had charge of a church in Pompton, N. J. His relations with this church as a whole, and with every individual in it, seem to have been the happiest. They were more like one family than a church organization, and everyone, whether young or old, seems to have looked upon him as his very particular friend. One old lady, hearing of his intention to go to a heathen land, replied to the objection that they are hard to reach: "Oh, they won't be hard for him to win. He will love them all right into the Kingdom." He

pressed the cause of missions so often and insistently upon these people that the consistory warned him if they gave so much to the foreign field, they could never afford to pay his salary. His reply was characteristic: "Never mind; if that turns out to be the case I will gladly go without my salary." As a matter of fact the usual amount given for missions was very greatly increased (I believe quadrupled) and at the end of his pastorate they offered to double his salary. Aside from this objection to his strong missionary bias, purely on economical considerations, I have never heard of any other criticisms or complaints against the young pastor, except that of an unconverted pew-holder who declared that he "couldn't sit and listen to that dominie who preached so he couldn't sleep nights, thinking."

During that summer a remarkable revival took place in a somewhat remote country district in the hills, the exact locality of which, although I have been told, I have been unable to remember. It was a settlement of very rough and lawless people; many of them real outlaws whose hands seemed to be turned against every man. Their huts were only approached by ladders which they drew up on the approach of strangers. When they sent for young Underwood, he found the whole ragged, disreputable community, men, women and children, gathered in a hastily prepared make-shift meeting place, waiting, for the first time in many of their lives, to hear a message from God. Most deeply he felt the terrible responsibility. Agonizing in prayer, he had sought how best to preach the truth to these people but no light came. He took his place before them not knowing what he was to say but relying in faith on

Christ's promise to show in that hour, how and what he should speak. The prayer was offered; the Bible was opened at the 103d psalm; the preacher had read as far as the words, "Like as a father pitieth his children," when a woman threw up her arms screaming, "God be merciful to me a sinner," and fell forward sobbing on the floor. She was followed at once by one and another until nearly the whole roomful were sobbing, mourning their sins, or lying unconscious on the floor. Mr. Underwood labored with them for hours and on many subsequent days, and a marvelous change took place in the whole community in character, manner of living, dress, appearance, every possible way, so that the change was the wonder of all the surrounding country. They were new-born men. Many were the interesting stories of work at and near Pompton, but we must hasten on to the main life story.

As I have said, Mr. Underwood had decided to be a missionary and to go to India, and was taking his first year's study of medicine preparatory thereto at this time. He received, for so young a man, a flattering call to the pastorate of one of the collegiate Reformed Churches of New York, which offered him fifteen hundred dollars a year and asked only one sermon on Sundays, and the charge of the midweek prayer meeting, in order to give time for his medical studies. He had graduated from the seminary in the spring of '84, and received from New York University the degree of A.M. He was licensed to preach by the Classis of Bergen shortly after; in November of '84 he was ordained by the Classis of New Brunswick. He had

been led to think very seriously of Korea and her needs although his decision had been given for India.

Let me quote his own words in the Quarto Centennial to the Board. "In the winter of '82 and '83 the Rev. Dr. Altman, now of Meiji Gakuin,* of Tokio, but then a student, gathered the volunteers of New Brunswick together and read them a paper he had been appointed to prepare on the Hermit Kingdom, at last opened by treaty to the western world. The simple story of these twelve or thirteen millions without the Gospel, of the church praying for an open door, the door opened by Admiral Shufelt's treaty in '82 and the thought of a year or more having passed without a move on the part of the church so stirred me that I determined to set to work and find someone to go. For myself, I believed I had been called to India and in this conviction had made certain special preparations for that field and had spent a year in medical study; but I certainly felt there must be others who would be ready to go; yet do what I would, urge as I might, a year passed and no one had offered. No church seemed ready to enter, and even the leaders in the foreign mission work of the churches were writing articles saying it was too early to enter Korea. It was then that the message came home to me—why not go yourself? But India, her needs, the peculiar call I believed I had had to that field, and the partial special preparation all loomed up and seemed to bar the way. I applied twice to the Reformed Board but they had no funds to start a new work. I also applied twice to the Presbyterians and was told it was useless. The doors seemed to be closing on

* Theological Seminary.

Korea but wide open to stay at home or go to India. So I wrote a letter accepting the call to the Reformed Church and was about to drop it into the letter box when it seemed as though I heard a voice saying, 'No one for Korea.'"

He drew back and decided to make one more attempt with the Presbyterian Board. Here, as he went up the steps, he passed a postman coming down and as he entered Dr. Ellinwood's office, the latter remarked that a letter had just then been received notifying the Board that one whom they had expected to send could not go, and therefore that Mr. Underwood would be gladly accepted and would receive his appointment in a few days. Mr. McWilliams of the Lafayette Avenue Presbyterian Church, Brooklyn, after reading an article written by a member of the American Board of Missions against opening Korea as yet, asked Dr. Ellinwood if he could show that it was yet time to enter Korea. Dr. Ellinwood said that he could do so, and at a luncheon with Mr. McWilliams was able to prove that the time was ripe for sending missionaries there. Mr. McWilliams then drew a check for six thousand dollars to begin the work. Only a year before the arrival of Dr. Allen in Korea, the Korean government had demanded the death of a Christian Chinese soldier who had dared to sell the Scriptures in Seoul. He had been arrested but was not killed, owing to the intervention of powerful friends. The Orient was still very much terra incognita. Japan had come somewhat more into the light but China was a terrible, dark unknown, and as for Korea, even among the people of education and intelligence, not one in a hundred had more than heard of it, or had the faintest gleam of an

idea where it was. Those who had heard anything had heard no good. It was the Coreè, an island somewhere near China where Jesuit priests who many years before had secretly effected an entrance had been caught, tortured and killed. The people, too, were supposed to be a wild sort of semi-savage, semi-barbarian race.

Mr. Underwood's brothers decided that if he must go to those dark regions perhaps never to return, he should at least take a trip to England and bid a long goodby to all his kin on the other side. So in the summer of '84, he crossed the Atlantic and paid a brief visit to the uncles, aunts and cousins. None of them had had much expectation of ever seeing him again, but English people are used to roving up and down in the earth and going to and fro in it. He had two cousins in India, one in Africa, one in Australia and then, or a little later, one in Brazil, so they took it all rather as a matter of course.

One of Mr. Underwood's uncles, the Rev. Edward Jones, who happened to be one of the secretaries of the London Missionary Society, invited him around to the office and introduced him to the others, one of whom remarked when he heard his destination, "Korea, Korea; let me see, I believe we sent a man out there some twenty years ago and he was never heard from again." This was often rehearsed with amusement by the prospective sharer of such a cheerful fate. The man referred to was the unfortunate Mr. Thomas, who was sent out on the American steamer *General Sherman* in 1866 and was doubtless killed with all on board. But that Horace was not discouraged, or likely to be, by any number of dark tales and prognostications, goes without saying. Many a man with nothing but commerce in view has taken

equal risks with equal *sang froid*. So he returned to America, joined the Presbytery of New Jersey by certificate in December and started on his long journey. He had taken out his papers as an American citizen after coming of age and entered Korea on an American citizen's passport. On one of his trips back to America he voted at the Presidential Election for the only time in his life. John T. Underwood, his older brother, went with him as far as Chicago. The brothers were always very deeply attached to each other, and even when Horace was a man of fifty, John still seemed to think of him as his little brother who must be looked after, advised, reproved on occasion, and always loved and cared for.

Horace supposed he was starting out with plenty of money, but extra baggage took most of his spare cash, even though he went personally loaded with a large camera, a typewriter (not an Underwood yet), and a suit case. San Francisco hotel bills took about all that was left and, arriving at Yokohama, our young man tells us he went ashore in an expensive hotel launch rather than the ordinary missionary sampan, because he could get trusted on the former and had no change for the latter.

The Hepburns, who had then been in Japan a long time, met him and took him at once to their warm hearts and comfortable home. In the Orient, wherever one missionary meets another, he meets a brother; his house, his purse, his time, everything is at his friend's disposal. So far as money is concerned, almost anybody, if you have missionary credentials, will give you credit to almost any extent. Why? Because first of all, you are the representative of a great Board in

America that pays its indebtedness, and second because missionaries, according to age-old eastern tradition, have an established reputation for honesty which nothing can shake. So Mr. Underwood had no more trouble about funds. Steamers were not going over often to such an out of the way place as Korea, so while he waited he held special evangelistic services on the ships and in the sailors' homes: met Rijuite, the Korean, who had sent out the call to Korea, and began with him the study of the language.

CHAPTER II

MISSIONARY APPRENTICESHIP

IT was some months before a crazy little steamer, not larger than a respectable tug, was ready to start for Korea, and Mr. Underwood was obliged to go to the port of Kobe or Nagasaki, I have forgotten which, to meet it. He stopped one night at a Japanese inn and found to his distaste, as do most travelers for the first time in Japan, that the doors were on thin sliding partitions with no locks, and that several natives came back and forth during the process of his undressing and afterwards, without the trouble of knocking, on various pretenses,—for covers, lights, shoes, water, what not. In a strange house with foreign people and without an understanding of the language, he felt a little wonder as to what a night in such a place might bring forth. As he put his slender purse under his head and tried to compose himself to sleep, softly floating on the quiet night came the sweet strains of "Rock of Ages" sung to Japanese words, and followed the solemn voice of prayer. No need to lie awake to guard one's belongings in that house, and, with the sweet glow we all feel when we unexpectedly find ourselves among Christians, he fell asleep.

Everywhere the same gruesome tales about Korea met him: the persecutions of Roman Christians, the bar-

barous character of the people; no trees, no singing birds, no flowers; the recent terrible *émeute* in Seoul when the little band of revolutionists and Japanese had to fight their way to the shore and barely escaped with their lives. Rev. Mr. Appenzeller crossed with him to Korea, but heeding the warning of the American Consul, for the sake of his family he returned for a short time to Japan. Mr. Underwood, having nobody but himself, went on to Chemulpo. Korea had been opened to the world in '82 and Dr. and Mrs. Allen arrived in September of '84. Mr. Underwood arrived in April of '85; Dr. and Mrs. Heron of the Presbyterian Mission, arrived shortly after, in June; Miss Annie Ellers came with the government school teachers and arrived in June of '86. As to conditions at that time, let me quote from the Board's Report: "Dr. and Mrs. Allen, who had arrived the previous year, in November, encountered so much suspicion and opposition they would have found it difficult to remain if the American Minister had not appointed Dr. Allen physician to the legation. Congenial companionships were few in those early days; foreign-built houses did not exist; sanitary conditions were indescribable; conveniences to which Americans are accustomed were unknown and mails infrequent, so that the pioneer missionaries were in a situation of peculiar loneliness, isolation and trial."

Most of the streets were narrow and in the rainy season almost impassable, with mud at times to one's horses' girths. There were filthy ditches full of stagnant sewage, and a multitude of little thatched or tiled houses, with larger ones in big court yards belonging to nobility; there were palaces; there were interesting stone walls around

the city, entered by imposing iron gates; there was a great white-robed throng of natives, and scattered in among them all here and there, enclosed by walls, fair gardens in which were the homes of foreign officials, customs officers, business men and one missionary, Dr. Allen.

For many years most of the missionary homes were built of mud, without cellars, and with paper windows. Tigers and leopards were seen at times within the city walls, clouds of mosquitoes and flies beset the residents, since there were as yet no window screens obtainable. Typhoid and typhus and other fevers were common, as well as smallpox, dysentery, and sprue, all of which have repeatedly claimed their victims among foreigners even up to the present day. The people lay under the sway of superstitions of all sorts. Sorcerers controlled the doings of every household, were called in at births, sickness and deaths or in making any important decision. In fact they ruled the land, even the rulers themselves, with absolute and unquestioned power. Superstition, fear of ghosts, goblins, and spirits of angry ancestors, all sorts of unseen terrors filled the minds not only of the lowly and the women, but even of many of the highest and proudest of the people. The climate, very good during most of the year, is in the summers extremely trying and debilitating. The heat combined with the humidity, due to the almost continuous rains, saps the vitality of the hardiest, and after a season spent in one of the cities, especially Seoul, Pyeng Yang or Taiku, everybody shows signs of languor and exhaustion, and often the weakest succumb. Mr. Underwood was never known to complain, however; from his testimony one would only suppose

it was a Paradise. The writer has frequently heard him speak with gratitude that God had sent him to so delightful a field and his long and serious illnesses were only thought of as trifling and temporary difficulties, not worth remembering or mentioning.

Before proceeding further it will be necessary to say a few words on social conditions among missionaries in general and these in particular. The strain of life in the Orient upon Westerners, especially those living in very small communities of half a dozen or less families, with infrequent communication with civilization and with practically no mental diversion from their work, has been strongly stated and vividly and repeatedly illustrated by Kipling in his *Tales of Civil Service* and *Army Life in lonely stations in India*. We have seen the truth of his words proved among missionaries in Korea, many times. Missionaries in far interior lonely stations need a temporary change every year and a permanent one at least once in five years, to be at their best and avoid breakdown. Now among these poor young people of ours in Seoul in those hard early days, owing no doubt to rather unusually trying conditions, there came misunderstandings and even actual bitterness which people in the homelands, with their impossibly high ideal of the superhuman saintliness of missionaries, would be surprised and pained to learn. It has always seemed to me a pity that missionaries are so much overrated and misunderstood. We should be so much better prayed for, more efficiently sympathized with, if people only knew just what we have to contend with. It will be impossible to write a life of Mr. Underwood which shall be in any sense a true

one without some reference to the circumstances which he was forced to struggle against and overcome. Missionaries are like other real Christians, no better, no worse. The writer once thought that, arrived on the mission fields, we should somehow be better, but no, as we were in the homeland, so are we on the mission field. He that was holy is holy still; he that was righteous is righteous still, and he that was in the seventh of Romans is in the seventh of Romans still, in China or Korea. There are the usual shortcomings of the more or less imperfectly sanctified. Some of us are domineering and seem to want to run things pretty generally; some are quick-tempered; some are selfish; some are narrow and bigoted. Almost any one who has lived a few months on the mission field will recall such persons. We really are true Christians; we intend well, nearly all do a great deal of good, faithful mission work, and shine in an immoral non-Christian world. But even so, friction and difficulties are whispered of as in the days of Paul in the house of Chloe. We lament and grieve over this but alas, the flesh is weak. It is certain that conditions in those early days were more to be blamed than the young workers.

The two neutrals, Miss E—— and Mr. Underwood shared the common fate of that unpopular class, and came in for their part of the heartaches that were the lot of all. The sympathies of Mr. Underwood, I know, were now with one, now with the other of the parties most at odds. Both of them must have been partly in the right and partly in the wrong, and probably both would admit as much if called to the witness-stand. One grows very tired of the over exaggerated reports of these family

affairs, and the way in which both Miss E—— and Mr. Underwood, without the least reason, have been considered active participants in controversies which they were merely compelled to witness. Two men, who had disagreed, a few years later, when very ill, called for Mr. Underwood to nurse them, and preferred him to all others, showing every sign of mutual confidence and affection; and one of them, on the death of the other, did everything in his power, and it was much, to help the widow and smooth her path, showing that all that had passed was only the superficial ebullition of overstrained nerves in a very difficult situation, while underneath lay all the time brotherly love and Christian charity.

Mr. Underwood, during his first years, set about learning the language at once and, almost coincident with this, began to prepare a translation of Mark's gospel, and a dictionary. He used Chinese tracts at the first, as these could be read by the scholarly, and busied himself in getting his house, an old Korean building, into condition suitable for occupancy. He gathered some little waifs into an orphanage and helped Dr. Allen in the hospital clinics (although, as he fainted twice in surgical operations at the sight of blood, he was obliged to confine his attentions to the dispensary and medical side). He also taught physics and chemistry in what was called the Royal Korean Medical College, too large a name for it perhaps at that time, although it actually was the embryonic stage of what afterwards developed into a real medical college.

The Home and School for orphan boys was started early in 1886. It might appropriately be noted here, that even then Mr. Underwood confided to Mr. Hul-

bert, his sympathetic friend, his hope one day to establish in Korea a college and theological seminary. It was like his far-visions habit of mind. This orphanage received the hearty approval of his Majesty the king, and in after years became the John D. Wells Academy for Christian Workers. There was a Korean superintendent, but practically the whole supervision of the home as well as the teaching of the various classes, devolved upon Mr. Underwood for the first year or two. It was in connection with this school that he was led to take charge of little John, "Kim Kiu Silk" or "Pon Gă-be" as he was then called. This little fellow's father, who was a gentleman of rank, holding an official position, had been banished for some political offence, and his mother was supposed to be dead. His uncles were in straitened circumstances, and, anxious to be rid of the expense and care of the child, brought him to the newly established orphanage. As he was only about four years of age and it was difficult to arrange for the care of such little children, he was sent back to his relatives, but, not long after, word came that the child was very ill and suffering from neglect, so Mr. Underwood, though far from well himself at that time, got into a sedan chair, taking canned milk and medicine with him, and found the poor little one starving, frantically wailing for food, trying to tear off and devour the paper from the wall. Against the protests of doctors and other missionaries who believed the child must certainly die and that Americans would be held responsible for his death by the natives, he was taken home by Mr. Underwood who, with tender care, coaxed back the little life to normal, happy childhood. He learned English quickly and became in time one of the

most earnest and efficient of native Christian workers, teaching in the school, taking a leading part in the church and Y. M. C. A. and acting as Mr. Underwood's secretary for years.

Classes for the study of English were started in "sarangs," native guest rooms, where advantage was taken of their eager desire to learn English, to drop seeds of the gospel mainly through Christian tracts in the vernacular and what little Korean the young missionary had been able to pick up. After the first year Mr. Underwood could preach a sermon in the vernacular and began to publish some simple tracts.

In 1888 Mr. Underwood suggested the establishment of the Korean Religious Tract Society and made appeals to the Tract Society of Toronto, the American Tract Society and the Religious Tract Society of London for financial aid. All these consented to make grants for immediate publication to be begun in a small way, and in 1889 the Korean Religious Tract Society was organized to be under local control, though subsidized by periodical grants from such societies as have been mentioned. The first officers were: Rev F. Ohlinger, Chairman, Rev. H. B. Hulbert, Vice-Chairman, Rev. H. G. Underwood, Corresponding Secretary, Dr. W. B. Scranton, Recording Secretary, Rev. Malcolm Fenwick, Treasurer. In the main the society drew its funds from the native church and the missionaries. For years the Tract Society had no building and no paid secretary to give his time to its work, but it did a flourishing work, increasing with the growth of the native church.

A little over a year after his arrival in Korea, he published the first tentative version of the Gospel of Mark,

which he and Mr. Appenzeller had worked over together. He was from the first eager to have the Bible translation, publication, and distribution arranged for, so at the earliest possible moment the Permanent Executive Bible Committee was formed, composed of representatives elected from the various missionary bodies. This committee advises and controls the translating through a Board of Translators elected by them, and directs the printing and circulation with the assistance of the Bible society agents. Mr. Underwood wrote to the Home Societies at the earliest moment and their agents were soon on the field, ready to help. Dr. Hepburn of Japan had suggested to him the forming of this committee in 1887, and it was done that summer, immediately on his return from Japan, where he saw to the printing of Mark. Mr. Underwood, Mr. Appenzeller and Dr. Scranton were the first Board of Translators, Mr. Underwood being the Chairman during his lifetime and the only one who served from the beginning, except when he was absent on furlough. The Board was somewhat changed from time to time. Mr. Appenzeller, like Mr. Underwood, served until his death. They both paid dearly for the privilege of this service, though they never counted their lives dear to them for anything done for the Lord or Korea; but Mr. Appenzeller was drowned on his way to a meeting of the Board, and Mr. Underwood worked on translation all through the summer vacation of 1915 when in very feeble health, instead of trying to recuperate for the heavy duties of the fall and winter, and never again regained the strength he had lost. He always regarded Bible translation as one of his most important duties, for he fully believed that the Bible in the hands of the people

can do the best preaching. For this reason he not only distributed and sold many copies on all his country trips, but gave much attention to directing the native colporteurs and Bible women, and inspired them with much of his own energy. A letter recently received from a young Korean who knew him in those early days and was for two years under his tutelage, says: "We called him Pul Tongari (a bundle of fire), and Nulbun Nalgai (wide wings), for he covered so many things. I never knew a single moment, during all my close relation with him of two years, when he seemed depressed by sorrow or in anger." Another writes: "It was most fitting that in 1911, when the Bible House of the British and Foreign Bible Society was to be erected in Seoul, he was chosen to lay the corner stone, representing the foreign constituency. Mr. Underwood was elected an honorary foreign member of the British and Foreign Bible Society and no missionary was more welcome at the meetings of the committee in London."

Mr. Underwood was chairman of the Board of Translators, as I have said, from the beginning. Drs. Gale and Reynolds, who have served faithfully for many years, were the two regularly appointed translators left at the time of his decease.

Although the method of Bible translating has been described in detail before, I venture a repetition here, giving Mr. Underwood's own words as written for the "Korean Mission Field" about five years ago, prefixing what he said with the statement that to insure accuracy, the translators used the Greek, Hebrew, Latin, French, German, Chinese and the English Revised Ver-

sions as reference books. Although somewhat long, I quote the whole article referred to:

“From the first arrival of missionaries in this country the need for speedy translation of the Scriptures was apparent and, while they desired to learn the language in order to talk directly with the people, a greater inducement in the minds of everyone was to put God’s Word in the vernacular.

“The difficulty of the undertaking was apparent in the fact that the thing which must be done was to put the entire concept of the Word, yet nothing more, into the tongue of the people. We could not make it literal, but our obligation was to put the idiom of the original into the corresponding idiom of the Korean. Much as we dreaded making mistakes, the importance of this work so urged us on that within a year of our landing we were attempting individual versions, and early in ’86 the Rev. H. G. Appenzeller united with the writer in a translation of Mark’s Gospel.

“Immediately on the return of the writer from Japan on this errand, under the advice of Dr. J. C. Hepburn the missionaries organized the Permanent Bible Executive Committee of Korea, which undertook the oversight of the translating and publication of the Scriptures.

“The Rev. A. A. Pieters, the Rev. M. N. Trollope and the Rev. G. H. Jones each were employed for a short time on the Board which, however, since the death of Mr. Appenzeller (who for a number of years made this his chief work) has mainly counted only three members—Drs. Gale, Reynolds and the writer.

“At first individual translations of the New Testament were tentatively published by the committee, but as fast

as possible these were superseded by the revised translation of the whole Board, and the entire revised New Testament was given to Korea in 1906, although the tentative individual version was in the church's hands in 1900. At the same time much individual work had been done in the Old Testament, different books having been apportioned to each member of the committee, which were revised as fast as the joint committee were able, with their other duties, to complete them. After quite a number of the books of the Old Testament had been thus prepared and revised, some of the more experienced Koreans were added as regular members of the Board, though of course they or others had been working with the translators from the first, and the work of the Old Testament, in the absence, part of the time of one, then the other, and for nearly a year of both the senior translators, was largely pushed forward by Dr. W. D. Reynolds, and the whole Bible was completed and given to the Koreans in 1911.

"I suppose that many will understand the kind of problems that confronted the translators. They were similar to those met in attempting to make such a translation into any tongue, except that here the country had been so completely sealed there were almost no language helps at the first. It is, of course, a first essential that a translator shall be well acquainted with the language he is to use, as well as with the exact meaning of the original; for with a book like the Bible, where the turn of a single phrase—nay, the definition of a single word—may effect thousands of souls, the original must be as perfectly conveyed as it possibly can be in the medium used.

"In the translator's effort to acquaint himself with the language to be used, he of course endeavored to secure the assistance of those best qualified for the purpose—the finest scholars to be secured—and in so doing, unless he very carefully kept in closest touch with the common people he would be in danger of acquiring a literary style that would be far beyond the comprehension of the great bulk of those for whom the work was destined. The committee had to endeavor to steer between the Scylla and Charybdis of high literary style and vulgarity, and give something that would be so simple in style that the most ignorant could understand, and yet so pure and chaste that it would commend itself to the scholarly.

"It is not pretended that this ideal has been entirely reached, but the writer believes that the only way by which it can be fully obtained will be through the medium of scholarly Koreans who have been thoroughly trained in the original languages in which God's Word was written. Such men we hope to have in the future, and to them we must look for our future translation.

"In the beginning, the greatest difficulty, after the translators had come to a consensus of opinion on the real meaning of the text (often taking hours of study), was to convey a perfectly clear idea of this to the minds of the native assistants, who must be depended upon to put it into the purest idiomatic Korean; for often the language had no words for these abstract and spiritual truths, and new expressions must be coined or the end reached in a roundabout way, with illustrations and explanations. But even when they had quite grasped the idea still another difficult task remained, namely, to see that they did not express it in such stilted and

classical Sinico-Korean that the common people could not understand. This is the inveterate tendency of all Oriental scholars; and it is often almost impossible to induce them to use language sufficiently clear and simple. Thus, especially at the first, the committee would sometimes spend an entire day over three or four verses of one of the Gospels, with long, wearisome discussions and arguments, first with each other, over the original meaning, and later with the Koreans over the rendering in the native tongue.

"I have spoken of various helps used, but have not mentioned the first and greatest—prayer. Each man deeply felt the great responsibility of the work undertaken and his unfitness for it without the Holy Spirit's help, and together and in private they sought the wisdom needed; without this they knew it would have been impossible to accomplish their task.

"The demands of the evangelistic and other work have been so great that the translating had gone on more slowly than if our hands had been free to do nothing else. Illness, enforcing absence; the regular furloughs very necessary to people living under such tension, have all caused delay; yet a quarter of a century has but little overpassed since the first Protestant missionaries landed, and the whole Bible is in the hands of the people.

"Without the Great Helper and Teacher who raised up other workers when some were removed, who gave wisdom and grace, and overruled and directed all, this would have been impossible. To him be glory and praise for his great gift."

Mr. Underwood somehow found time to spend a good

many hours on the language, and evenings he regularly held a reception in his study for his teacher's native friends, when he sat and drank in the strange new sounds, trying to familiarize himself as quickly as possible with the language. Even at that time he was beginning the preparation of a dictionary and other language helps.

As for evangelistic work, Mr. Underwood's own words will give an idea of the early beginnings: "As soon as we had secured a little knowledge of the language, we regularly went out into the lanes and byways and, sitting down under some tree near a frequented highway or beside some medicinal spring, to which the people were in the habit of flocking, we would take out a book and start reading, and when several gathered round us to ask questions, we would attempt to explain to them the book, its truths, and what it meant. But of course in all this it was necessary to find some common ground on which we both stood and lead them gradually from what was to them the known to the unknown. Later this street work developed further and gatherings were held on larger streets or in villages and in certain districts street chapels were opened. The Koreans, however, had no theaters or lecture halls; were not accustomed to gathering in large meetings and from the very start we relied considerably on the hand-to-hand work that could be done in the native sarangs (guest-rooms)."

The story of the first convert, Mr. No, has been told repeatedly and yet it is so eloquent a witness for the power of God's Word, I cannot but tell it once again. He was a Korean gentleman who was full of curiosity about foreign countries and especially about their religion, which, he had read, was very vile. He was

afraid and ashamed to have anyone know he was interested in this religion, for professing which, not so long ago, many of his compatriots had been tortured, and beheaded. So he pretended to be teaching Dr. Allen Korean and studying English himself, keeping meanwhile a sharp lookout for every opportunity to gain his forbidden fruit. So one day when he spied two gospels on the study table, "The Good News According to Luke," and "The Good News According to Matthew," he hastily stowed them away in his big sleeves without the least compunction, and hurried home with his stolen sweets. Bread eaten in secret is pleasant, and so our good friend sat down with keen satisfaction to peruse the supposedly forbidden literature. It soon gripped him with its wonderful charm; it appealed even to his prejudiced mind as true as well as beautiful. He read all night and in the morning had become so thoroughly convinced that it was indeed the Word of God, that he was willing to risk his life upon it and boldly and openly confessed in Mr. Underwood's study that it was "good and grand," the faith by which he desired to live and die. Perfect love had cast out fear. The Word of God makes its own most powerful appeal to those who give it a fair hearing. This is so common a fact that it is a well known saying among the native unbelievers in the whole Orient that the Bible has a magic by which those who read it must believe whether they will or not.

In his brief reminiscences of twenty-five years Mr. Underwood says: "As we looked at this man, we seemed to see a vision of those others behind him who would follow; we knew that day had begun to dawn in dark Korea and felt sure that one believer was a pledge to



Horace Underwood in 1884



Mr. No, the first baptized Christian



Mr. Soh Sang Yun the first native pastor

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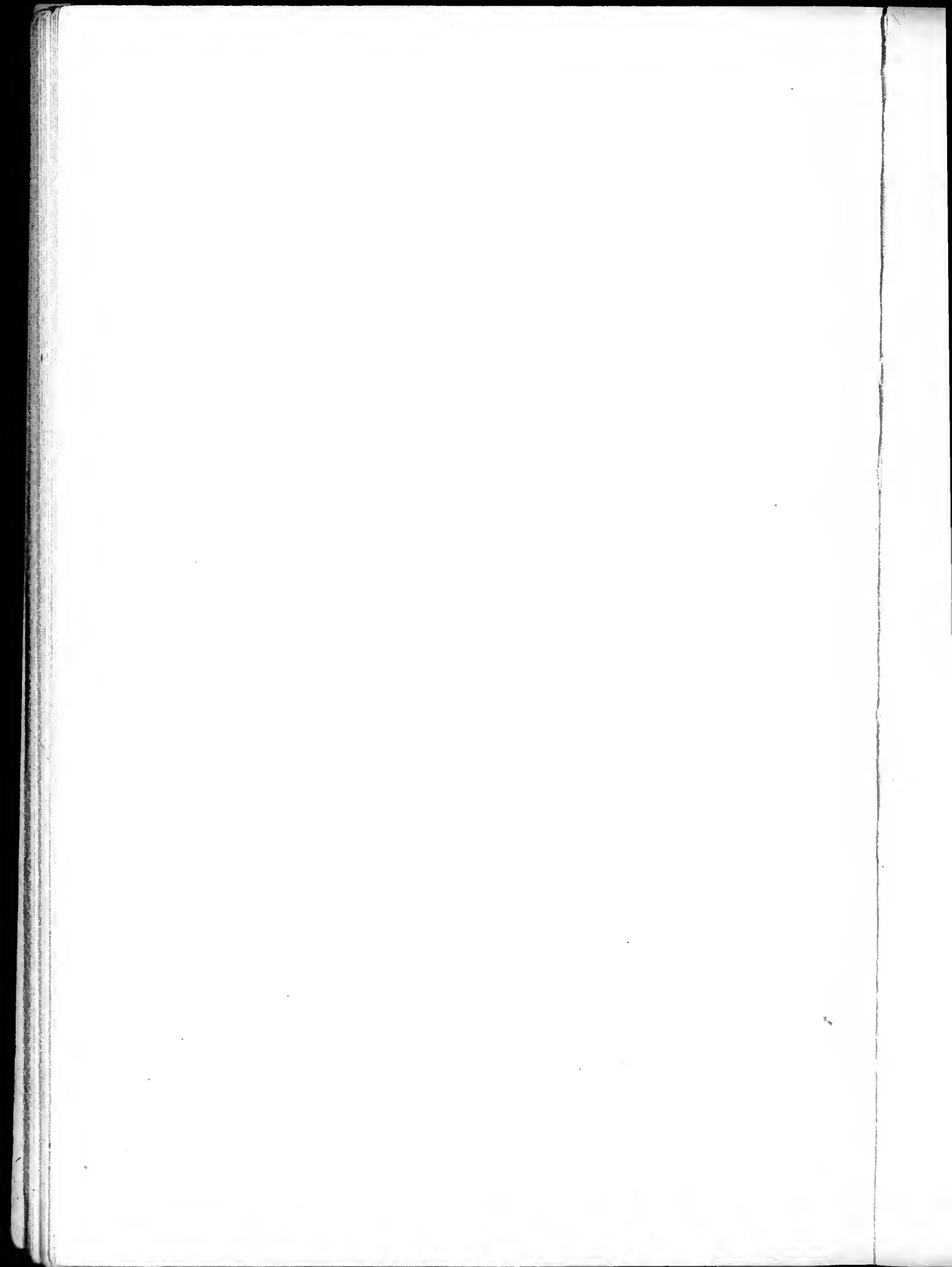
Horace Underwood in 1884



Mr. No, the first baptized Christian



Mr. Soh Sang Yun the first native pastor



us from God of a people whom He would make His own."

Mr. No was secretly baptized on July 11, 1886, and the following spring three others were also received in secret when the first church was organized. There is a positive record of a communion service in Mr. Underwood's house, the first held, in December, 1887, with only seven communicants.

Mr. Underwood's experiences in the hospital were soon proved to be only a part of those services for the sick which it was to be his privilege to render, not only then but all through his future years in Korea. In small communities in foreign lands, especially in remote interior stations, people must help each other in cases of serious illness and take turns at day and night nursing sometimes for weeks. He seemed to have been born with a special instinct for nursing, so that every patient he ever cared for preferred him at the bedside; and often, half delirious or with the petulance of the very ill, made very embarrassing comparisons between him and other nurses in their presence. So gentle was he, so quiet, so alert, so thoughtful of every possible want before the patient felt it, and yet so unobtrusive, that it might be said with truth that few trained nurses could compare with him. In those days and long thereafter smallpox held deadly sway in Korea. All the little children had it, so that parents were said not to count their families until they had come safely through it. All foreigners were unavoidably exposed. Often there were cases on the street carried past one on people's backs; or our servants brought the contagion from their homes to our kitchens and nurseries, but it was soon proved

beyond a peradventure that those who had been well vaccinated were practically immune. But an unfortunate young American came to Seoul in those earliest days, as an artist for Harper's Magazine, who had not been vaccinated. He was exposed to the disease and fell desperately ill. He was quite alone, with no one in that part of the world on whom he had a claim, and lay there terribly sick with perhaps the most shocking and repulsive of all afflictions, the confluent, so called "black small-pox." Dr. Allen called for a nurse from among the little bunch of foreigners: officials, merchants, teachers, missionaries. People naturally shrank with horror at the suggestion, but Mr. Underwood, of course, was ready and took charge of the patient until the sad end, with the same tender care he would have given his own brother.

During the summer of '86 there was a terrible epidemic of Asiatic cholera in Seoul and its vicinity. Dead bodies lay on the streets and lanes on all sides. People dropped and died in an hour. The little band of missionaries was too small, with as yet almost no native helpers, to carry on any effective struggle against it, but they did what they could. Dr. Allen provided them with certain remedies and disinfectants and they tried to help as best they might. Mr. Underwood one day received the appalling information that his cook had fallen dead in the kitchen from the disease, and as there were guests in the house, nothing could be done but to clean up with all secrecy and dispatch, no doubt the quicker the better. So quickly, so quietly and so thoroughly was everything done that supper was cooked there and eaten with relish with no one the wiser or the worse. No doubt the care they gave to the sick, ineffective as

it seemed, helped to show the natives what sort of people these foreigners were and to win a place in their good will.

Mr. Underwood's housekeeping was a good deal of a problem. Unknown coolies or others, called in from mercy knows where or what surroundings, could scarcely be expected to be clean and honest servants, and certainly hadn't the glimmering of an idea how western food should be cooked or how a western house should be cared for, or clothes laundered in any way but by pounding them on a stone in the nearest stream. So the young theologian, teacher and translator varied his work by teaching his servants how to cook, scrub floors, wash dishes, trim lamps, take care of a foreign stove and launder clothes. The art of starching collars and shirts he practised at night when the help were all gone, hiding the gruesome failures from critical eyes.

It was rather hard to get beef properly killed and cut up, so he and Dr. Heron obtained a permit to run their own meat market and armed with Miss Parloa's cook-book directions, they made a formal contract with a native butcher whom they would teach to cut up the meat in the proper fashion. The dictionary was very necessary at that time in making arrangements of this formal description, so hunting for the right word, he found one meaning promise, agree, contract, consent to, etc., and feeling satisfied he had the very expression needed, he made the wondering but submissive man repeat it solemnly after him. He discovered, however, before the interview was entirely done, that all the solemn promises related to a contract to marry and he had bound the butcher by the most severe adjurations

to enter the state of matrimony although no doubt he already had one, if not more than one wife.

A great deal of favor was shown by the court to all the foreigners and those in connection with the hospital or medical school were regularly remembered like high native officials, with gifts of fans, honey water, eggs, pheasants, beef, fish, nuts and dried persimmons, sent on royal birthdays, New Years, and other special holidays, from the palace. The highest nobles, and especially the Home and Foreign Office officials, called upon Mr. Underwood frequently in his home, as well as upon the doctors, and sometimes they were all invited to skate in the ponds on the palace grounds, or to a dinner served in fine foreign style in one of the palaces. Usually either Prince Min Yong Whan or some other high dignitary near the throne acted as host. The friendships formed at this time have lasted through life through all the vicissitudes and political upheavals which have shaken that little country for thirty years.

Very soon after joining the little mission, Mr. Underwood was made treasurer, a task the difficulties of which at the time it was not easy to appreciate. The general medium of exchange among the people was brass coinage about the size of a silver quarter with a hole in the center by means of which it was strung on a straw rope. Each piece was counted about the value of five official "cash" and somewhere from 2500 to 3500 "cash" went to the dollar, so that one must have at least 500 of these pieces of brass to buy a dollar's worth in the market. A coolie with the pannier called a "jicky" on his back or with a pack pony or an ox, would be indispensable for a society woman's shopping on Fifth Avenue with

this money. The difficulty with it was not only its bulk and weight and the time it took to balance accounts when so many little brass pieces must be counted, but the constant changes in its value; the difference between the kind and value of the cash used in the country and that in the city; the frequent debasing of the currency by dishonest coiners; all added to the trials of everybody who had to do with it. All the coolies, servants and merchants, had to be paid in this coinage and part at least of the missionaries' salaries had at times to be taken in that as well. Dr. Allen says he had a room eight feet square and high, which was filled to the top with fifty dollars worth of "cash." I have often heard Mr. Underwood tell how Mr. Appenzeller, the Treasurer of the Methodist Mission, and he, went down to the port of Chemulpo, 28 miles distant, to buy 300 gold dollars worth of "cash," which they intended to bring back to the capital together, but there were not enough oxen and pack ponies in Chemulpo to bring it all at once. It would be a heavy load for twelve large oxen as 10,000 "cash" make a "bundle of strings," and one large ox might carry ten bundles. So one of the young men started first with a few bulls and ponies, and the other followed next day with all the beasts of burden he could get in the port and brought the rest of the treasure home. There were certain lumps of silver called Sicee used for larger sums of money and these were also of varying size and were valued by weight, counted in "taels," Chinese coins worth something more than a half dollar. There was also the Mexican dollar worth less than half a gold dollar. So much Sicee, weighing so many "taels," so many Mexicans worth more or less gold; so much

"cash" worth 2500 to the dollar extending all the way up or down to 3700 to the dollar to-day, and to-morrow, who could foretell? Bookkeeping? Well, yes. With all these uncertain sorts of money the young treasurer certainly had no sinecure, keeping mission accounts.

CHAPTER III

MOMENTOUS BEGINNINGS

THE Appenzellers and Scrantons of the Methodist Mission had come in shortly after Mr. Underwood in 1885. The government school teachers, Gilmore, Bunker and Hulbert came in June of '86. The first missionaries of the two missions had worked and prayed together for souls. Mr. Underwood often told how, as they met on the first New Year's Eve in a watch night service, and prayed God to give them souls that very next year, their faith almost staggered at the presumption of their own prayer when in nearly every known mission field men had waited at least ten or more years for the first fruits. Yet seven met round the communion table at Mr. Underwood's house in September of '87 and each year thereafter the number steadily multiplied. They were very careful about the examination of these converts and, as it was supposed to be at the risk of life that they professed the new religion, men were not very likely to undertake it lightly. There is a note in one of the home letters of Mr. Hulbert, one of the government school teachers, telling how early in 1887 Mr. Underwood had asked him to keep the door while he baptized three converts, showing under how much tension the work was done and how necessary secrecy was supposed to be at that time, at least in

receiving new believers. As one or two missionaries disapproved of going so far as to baptize at all as yet, this division of sentiment made caution seem the more desirable. A Mr. Soh Sang Yune, who while in Manchuria had learned about Christianity from the Manchurian missionaries, Ross and McIntyre, returned with books and the gospel message to the village of Sorai in the Yellow Sea province,* and in 1886 found his way to Seoul and urged Mr. Underwood to take a trip through the country, especially to come to his own village and baptize some of his neighbors who had "eaten a believing mind." As noted before, three from this village were baptized in September of '87 and in November of the same year Mr. Underwood made his first country trip in response to this summons from Sorai. He went, of course, on horseback, but walked part of the way and was the first European who had taken a trip of any length through the interior. It is a somewhat interesting coincidence that as Mr. Underwood was the first foreigner to travel through the country on horseback, and on foot, his wife was the first woman to make the trip in a native chair; I believe, in fact, the only one who ever made the whole distance from Seoul to Kang Kei and We Ju in such a way, and his son was the first man to take an automobile, a Ford, over a virgin road through Songdo and Hai Ju to Sorai. Mr. Foulke, one of the American officials, had attempted an excursion in '84 for hunting, but returned "in great danger of his life and was only rescued with much difficulty," so the official record had it.

We Ju, at the very northern border, about five hun-

* See "Call of Korea," pages 107 and 135.

dred miles distant, was to be his farthest destination. Songdo, Pyeng Yang, Sorai and other places were to be visited. This trip was the first of those country itinerations which have been such a wonderful means of spreading the Gospel among the people of the interior. It became the regular custom of the missionaries to go out among the villages, spread the gospel story and establish churches, but in those days it was thought an adventure of the gravest nature. No foreigners had attempted such a journey or dared dream of penetrating so far among people so dangerously hostile. Only a man with flaming missionary zeal, one of such unbounded faith and consecration that he could be deterred by nothing, would have undertaken such a service. But everywhere the young traveler was received with kindness, and once when he had lost his way and with some misgivings went up to a farmhouse to inquire, fearing the intrusion of a stranger might be resented, he was treated with the greatest courtesy, urged to enter and take some refreshment and, in fact, made to feel he was a welcome guest from a foreign land. When he reached Pyeng Yang on his return journey, both pony and purse had given out and he was compelled to make an appeal to the Governor of the Province. This official proved to be a gentleman whom Mr. Underwood had met in Seoul, and he treated him with great kindness, urging him to stay and make him a long visit, giving him the use of the best horse in his stables and providing him with all the money he needed.

On those trips he never failed to sell all the books he could carry and had a hearing wherever he stopped. At the places where he took his noon meal and where he spent

the night, he made a special effort to preach. Later on, when we traveled together, I often wondered at the vigor and indefatigability he would show at those times. After a long day's trip, I usually felt very tired and sleepy, and found it hard to present the Gospel to a lot of rough peasant women who crowded close around me in the wildest curiosity. It was a distinct effort to sing and show pictures and tell them about a future, and their need of salvation. But he seemed as lively as when he started. He would get the packs unloaded and everything settled for the night, closely overseeing the cooking arrangements which he always personally took charge of in the country, all the time making jokes, telling stories, petting the children, saying pleasant things to the housewife and the servants, and chumming up with the inn keeper. Then, after lunch or supper, he would sit down in the men's sitting room with a crowd around him and talk with them by the hour, or hold a meeting out under the stars at the top of some little hill or high gateway, where he would preach and sell books without the least signs of weariness, and start on again early the next day and so on and on.

He got back that year in time for Thanksgiving by making a record walking trip, for the horse could not often be trusted over icy roads especially at a speed of thirty to fifty miles a day. Anniversaries and holidays always meant a great deal to him. His nature was social and genial. He loved all sorts of humanity, took a keen pleasure in social life. He loved reunions with a number of friends about him, and getting back for that Thanksgiving meant much to the lonely soul. I think it was the Christmas of '86 when he gave his first Christ-

mas dinner. Thereafter he never, when in Korea, dined anywhere but at his own home, usually asking all present one year to come again the next. But this first time, the unfortunate young man had waited in vain for the parlor furniture he had ordered from England, as well as for supplies from China, but nothing came. It was a very bare, inhospitable looking parlor and wouldn't do. There were, with the Methodist missionaries and our own, and the American, English, Russian and Custom officials, quite a little company who could not well be ushered into such an empty room. But resources of some sort did not often fail Mr. Underwood. There was his spring bed; why could not it be made useful? So a Korean cabinet maker was forthwith called; a chair was borrowed as a pattern; the springs were torn from his devoted couch, and placed in the seats of three easy chairs and two ottoman settees, and were soon covered with Chinese brocaded silk, making the room assume a gala appearance quite worthy of Christmas. Two of these same chairs are still treasured by the family as souvenirs of that early time.

Mr. Underwood's house, like all those then and for many years occupied by missionaries, was just a native bungalow, with mud walls and stone floors under which ran flues which conveyed both the smoke and the heat under the rooms from fires built close outside the wall, thus heating them evenly and economically. The ceiling was low, not more than eight or nine feet from the floor, with low French windows. But the roof or great center beam in his house lay about fifteen feet high. The roof, which was very heavy, was supported by very large beams of wood which were greatly hard-

ened by age. The house was about 300 years old and there were not only in the walls and in the door frames, but sometimes in the middle of the room, big supporting pillars called ketungs, to bear the weight. Over the roof-beams were laid rafters, and over these sticks with mud, much mud, and lastly tiles. Mud was neatly plastered on the ceiling over the sticks and no heat from the hottest summer sun could ever penetrate those roofs, though the rain could. No matter how often one may call the roof menders to replace broken tiles and patch up suspicious places, when the rainy season comes and the fearful floods beat upon those houses, the water streams in under the tiles, and, when it has dripped awhile, down comes a lump of mud here, and another there. It certainly is aggravating to a high degree. The water flows cheerfully down your nice wallpaper, avoiding the buckets you set for it, meandering over your floor from which you have hurriedly removed the rugs, and, well, it is moist and to say the least, unpleasant. But at Christmas time these houses decorate wonderfully. The great rafters were picturesque beyond description when trimmed with boughs of evergreen mingled with holly and mistletoe, both of which are abundant in Korea. There were big fireplaces, too, in his house; the first one built in with his own hands. The cheery blaze and crackle of such a fire helped to add to the charm of the holiday scene. I think from his very first Christmas there, or at least the second, he always had a party for the foreign children, for though there were only a few at first, there always were some. He was all his life passionately fond of children and few amusements seemed to give him more pleasure than a children's

party or picnic. He would sit on the floor shouting "Cobbler, cobbler, mend my shoe ; get it done by half past two," or "March on the road to Jerusalem," with all the zest of a boy of six.

Whether it was overwork or loneliness or climate, early in 1887 he became quite seriously ill and could not eat anything. His old Korean teacher, greatly concerned, suggested that he try a change and take only the best Korean food for a time. Korean food for a gentleman would be rice, much rice with Kimchee (a sort of sauerkraut made of cabbage, turnips, red peppers, a few onions with perhaps some shreds of fish, all salted down together in great stone jars which stand outdoors all winter). There is a soup, called Kuksu, made with beef, thick with vermicelli and hot with peppers. There are hard boiled eggs, oranges, nuts, small slices of meat and fish eaten with a very hot sauce much like Worcestershire. There is a kind of very heavy, unleavened rice bread, more like India rubber than food, neither salted nor buttered. There are a kind of fruit cake, richer by far than ours, honey to eat with one's bread, persimmons, fresh or dried, and various other possible additions, but the rice, the Kimchee and the Kuksu are the main standbys.

But though he seemed rather better for awhile, the radical change in diet proved a failure after a few days. At length the little mission met together, comprising, as it then did, three doctors and the wives of two, and decided unanimously that Mr. Underwood must take a trip at once to Japan. He had not voted on the question at all himself but from what we who have known him so well for years know, he could never have

been induced by twenty missions to stir from his post, had it not seemed a matter of necessity. At any rate, the sea trip, though only four or five days round to Yokohama, and the complete change, quickly worked wonders, for his magnificent constitution always rebounded with great rapidity. So he didn't look very much the invalid a few days after reaching Yokohama, and one of those meddling persons who are only too often found in all communities, took the trouble to write to the Board in New York that Mr. Underwood, being Mission Treasurer, on an empty excuse of ill health, was using Mission money for a vacation in Japan. Unfortunately the letters informing the Board of the Mission action had been delayed, and also unfortunately, the good Secretary then in office, did not wait to verify this tale and wrote a very severe reprimand ordering Mr. Underwood to repay to the Board the money so misappropriated. It can easily be understood how a letter of this sort would wound any honest man, much more one who always lived up to high ideals of sacrifice for the cause. He at once sent his resignation and with it an indignant letter to the Secretary who could make such a charge with so little proof. When the facts were understood in New York, the charge was withdrawn, his resignation was refused and a kind letter of explanation was written. I do not remember any other occasion in his whole life when he felt called upon to write or speak so indignantly. He spent only a short time in Japan, most of which was occupied in evangelistic work in the hospitals and among the American and European sailors. He had taken the gospel of Mark over to be published and it was ready for use in 1887.

His second trip to the interior and the north, was taken in the spring of 1888, soon after the arrival of the writer. He started out with Mr. Appenzeller in April and both found most encouraging signs of fruitage from the seed sown and the work done by their new helpers. A little incident occurred on this trip rather illustrative of the people and their customs and of the character of the pioneer missionary. As he sat in a Korean guest-room in a village late one evening, a farmer, rather shabby and dirty, his garments stained with many days' usage, came hurrying in with a face beaming with satisfaction, exclaiming that he had something for the Moksa* which he knew he would like, whereupon, reaching far up his arm within his capacious sleeve, he finally succeeded in extracting therefrom a huge pancake—"flapjack" they are sometimes called in America—in which were neatly wrapped some cold boiled potatoes. The radiant air of triumph with which he displayed and presented this culinary *chef d'oeuvre* to the unhappy recipient cannot be described. The crowd looked on sympathetically or enviously. Would that they had been so happy as to have secured potatoes for the friend who had come so far to bring them salvation! For potatoes, strange to say, were the favorite food of these foreigners. Mr. Underwood had a very delicate, sensitive and rebellious stomach, his lifelong enemy, but had, too, an iron will; so he with apparent gratitude ate those potatoes and that pancake and, what was more, kept them down, thanking his thoughtful friend for his gift. It was about this time that Sorai beach was discovered and even then with his usual prevision, Mr. Underwood saw the future summer

* Pastor.

resort for weary missionaries and the blessing that was lying there, almost for the taking, for fellow-workers of years to come.

To return, however; in the midst of their work while in Pyeng Yang, where they found twenty-five eager for baptism and the interest intense and growing, they were suddenly summoned back to Seoul by both the Mission and the U. S. Minister. The Jesuits had selected a very high site for their cathedral, overlooking the palace, and near a shrine, having bought it secretly through a Korean. They proceeded to build, in spite of the protests and entreaties of the government made to the French representatives and to the leaders of that church. This brought about such intense indignation in high Korean circles that an edict was issued forbidding the preaching and teaching of Christianity in Korea. Naturally our young missionaries in the country were ordered home at once and all religious services of every kind were stopped in the schools and little meeting places.

Mr. Appenzeller and Mr. Underwood were both highly displeased at their recall, holding that the edict was only directed against the Romanists and that they had been needlessly interrupted in the Lord's work. The foreign community on the other hand were in one of those critical fits of hysteria into which they habitually fluttered at the least sign of anything unusual. Some of them insisted that it was nothing but this reckless trip to the country which had caused all the trouble; that missionaries should only employ themselves in medical and educational work without meddling with the Gospel, thus risking the important existence of officials and others, and getting themselves into hot water. It must be remembered

in excuse that there had been massacres in China over provocations similar to the Jesuit site affair, and that officials, business men, customs officers, and the like, don't go to the East with any intention of becoming martyrs if they can help it, and are continually on the *qui vive* with suspicion and anxiety, especially in a new country, as to what those troublesome missionaries will do next. All the missionaries but Mr. Appenzeller and Mr. Underwood had stopped all religious work and worship on the issuance of the edict, but they, being much alike in many respects, immediately began religious services in their two boys' schools and in their homes, singing hymns lustily enough, with the aid of the natives, to be heard nearly a mile away. Mr. Underwood had been nicknamed in the seminary, "the roaring Methodist." Certainly any native official who had anything against our mission would have had no trouble in convicting us of breaking the law. At the time I most enthusiastically upheld their cause, but there is no doubt had the government been other than Korean, had we Americans been other than spoiled darlings of the court, or had the whole offense not been undoubtedly on the part of the Jesuits, our young men and their followers would have been almost certain to come to grief, deep grief. However, they probably would not have desisted even had they known that trouble would follow.

As it was, only a few days after his return from this mischief-making country trip, Mr. Underwood was formally visited by several of the leading members of the cabinet who begged him to take permanent charge of their government school. The teachers, who had come out from America, were dissatisfied and had re-

signed, and this school, filled with young men of the best Korean families, was offered to this young missionary to be in his full control and charge, at whatever salary he might choose to name. It seems incredible from the standpoint of the foreigners, or of conditions of the present day. Mr. Underwood informed them at once that he could have nothing to do with the school unless he could teach Christianity in connection with it. The rule had been that not even the name of God must be mentioned if it occurred in the school books; but the proposition was granted without a murmur, and they begged for a reply at once. It was a great temptation and he put them off for a few days' consideration, but he feared, if undertaken in the right way, a school of that kind would interfere too much, if not altogether, with his evangelistic and translating work, and would probably necessitate his leaving his Mission and laboring independently. He also thought that if he did not accept, his friends, the former teachers, might be recalled at higher salaries, and with more privileges, which proved to be the case, so in loyalty to his work, his Mission, and his friends, he refused the offer.

The difference in opinion with regard to the holding of religious exercises after the edict, caused much irritation and feeling among the workers of both missions. Both were conscientiously striving to do right; one party believed that by yielding they would at least retain their foothold on the field: while another course might lead to their speedy expulsion if nothing worse. The other party felt even in the risk of life itself, God's commands and his service must be regarded first. A Methodist Bishop and a Presbyterian Board Secretary, happening

along at that time, both in turn were hurried around to the different legations where they drank deep of the very strong worldly wisdom of excited officials. However, they both most unequivocally sided with the two young clericals, and no complaints came from the government. Though our young congregations led by the stentorian voices of Mr. Appenzeller and Mr. Underwood, continued to shout "Nothing but the blood of Jesus," and other hymns until the welkin rang, nobody was arrested, not even the humblest native believer, and the workers went back to gospel teaching, preaching and worship.

It may be claimed that the stand taken at that time by Messrs. Appenzeller and Underwood was similar to that taken very recently by some of our Christian school superintendents with regard to Japanese laws lately put in force in Korea. But Dr. Underwood considered that there is a great difference. That rule was against religious teaching of every kind and in any place whatever, and practically forbade the worship of God according to a man's conscience, under any conditions. It was, moreover, evidently only an act of retaliation against one denomination which had offended. The rules to-day in force in Korea are those under which conscientious missionaries have worked for years in Japan. As interpreted by the government in Korea, there is really more latitude given us, for the rule not to include worship as part of the curriculum, allows us to carry on our worship and teaching—only not as part of the regular published curriculum—and we are allowed special religious schools, with no restrictions whatever. Dr. Underwood believed he was not inconsistent or illogical in his ultimate position. Although in 1888 he

had openly disobeyed the edict, in 1915 he had favored our doing the best we could in obedience to the government regulation—not altogether restrictive—rather than close our schools and send our boys and girls adrift amidst what evil influences we could not predict.

The conditions were different, the rules were different, and the government very different. The frictions engendered, however, over this question of worship in those early days, were not readily or quickly smoothed over and forgotten. Most unfortunately they seemed rather to grow, and though nothing really passed between the families, unworthy in itself of Christians, or which was allowed to interfere with the work, there was still enough feeling to cause unhappiness, some estrangement and distrust.

Messrs. Appenzeller and Underwood had returned from the country late in the spring—I think in May—and early in July there threatened to be a very serious and general disturbance in the city and its suburbs, after the fashion of the famous “Baby Riots” which had taken place in China some years before. There was little doubt in the minds of those who were acquainted with court matters at the time that the whole trouble was deliberately worked up by enemies of the Queen, to encompass her ruin. The Queen favored progress and foreigners—those riots were aimed against foreigners. The Tai Won Kun was the Regent who had ruled during the King’s minority, and, reluctant to yield the reins of government, had still kept the charge of affairs long past the time when he should have given it over to his son. But the King was gentle and hesitated to force his father to resign. Every rule and practice of Oriental religion

would forbid a son to show disrespect for his father. The Queen, however, was of very different calibre—brilliant, forceful, and daring, she was not willing that the rightful king should be thus pushed aside to become a mere nonentity, and by a sudden *coup d'état* the old Regent, to his amazement and rage, found himself displaced and the King on the throne. From that day he never ceased to meditate revenge, and many were his plots to destroy the Queen and her family. One of these resulted in the *émeute* of '84, when she was carried across the city in the disguise of a peasant woman. One, the last, resulted in her assassination in the palace in 1895. Perhaps the Tai Won Kun considered her conduct ungrateful and heinous, because he himself had chosen her for the King's bride, probably fancying she would always be at his bidding. It perhaps should be explained that the King was the son of a previous Queen by adoption, so that his father had no claim whatever to the throne. But to return to our riots, one of the first men attacked, pulled from his carrying-chair, and almost killed in the midst of his own followers and henchmen, was one of the King's favorites. The hospital, the pet institution at that time of both King and Queen, was especially charged with being the center of black crime, and it was rumored that there babies' hearts and eyes were cut out, to furnish the chief delicacy among the viands at foreign official and missionary tables.

There was great excitement—one man who was innocently carrying his own child home was killed for supposedly stealing a baby. Angry crowds hung around the hospital. My chair coolies were threatened with death if they took me to the hospital again. I strongly

suspect I was very silly in insisting on going there on horseback next day, but I was new to the East and, at least in experience, very young. Mr. Underwood did not let me go alone, and attended me. However, no harm came of it and perhaps our coolness had something to do with leading them to think we had some magic which it would be dangerous to contend with. An army of ten thousand Tonghaks from similar superstition gave up an attack on a little village in the country where a missionary resided, who, they were told, pulled his gun to pieces when he heard they were coming. They were frightened and overawed! They dared not face a necromancer like that. However, in our "Baby Riots" the most excited people of all were in the foreign community, many of whom would not hesitate to ascribe the whole trouble to those missionaries who went to the country and then disobeyed the edict. Troops were called up from the port to all the legations; ships hurried to Chemulpo; people were to be in readiness to rush to the legations at the first signal, and many packed their valuables, ready to flee to the port. I suppose some of us didn't know enough to be afraid. Really, after what had happened in China, there was reason to be prepared for possible serious trouble, but we had ridden all around and through the city on horseback the very day the rumor told of the greatest trouble, and everything seemed so quiet—people going about their business in the usual way, no missiles thrown, and only one or two scowling faces seen, that one could not believe there was much real trouble, and we still think it was simply stirred up, and mostly on the surface. But on that one night, when mobs were expected to

attack our legations, as fate would have it, there was a big fire in another quarter of the city, and the usual outcry with beating drums to drive off spirits, pulling down of houses, and rushing together of crowds took place—then everybody was sure that was the beginning of the end for us. But the fire went out and we went quietly to bed and knew no harm, for God was 'round about us and our time had not yet come. People on the streets found that speedy arrest followed any discussion of baby eating, and indeed no two were allowed to stand and talk in any public place, so the whole affair was soon well under control.

Mr. Underwood spent the whole of that hot, unhealthy summer, not in his own home, but in a poor little hut in the center of the city where our mission owned a site on which he was erecting what he hoped would be our future boys' school. There were no good builders or carpenters at that time on whom we could depend. Every step of the work must be carefully watched, and even during a morning's absence something important was likely to go so very wrong that it would have to be all pulled down and done over, with delay, expense, and perhaps sulking and strikes on the part of the coolies. One of the Methodists, finding his roofmen were striking, and that no others dared to take their place, simply climbed up and laid his own tiles, and no thanks to anybody,—to the great edification of the natives, to whom it was a new thing to see learned men, teachers, gentlemen, working at manual labor—coolie work. We have made it a point, in fact, to teach them the dignity of labor. Similar incidents to that just related often happened. Missionaries must know how to make good

roads, build walls and houses, plan and care for vegetables and fruit trees, kill and cut up beef—if they want to eat anything but fowl and fish—as well as preach, teach, use the typewriter, write books and sermons, and walk miles in the country. A missionary in a new country, especially in the interior of a new one, needs to be jack-of-all-trades, and nothing, absolutely nothing he has ever learned will come amiss. Now in these later days, especially in the Capital, we do not need to do much more than we should in New York or London. But Mr. Underwood toiled all that summer in a filthy, city, with its sewers full of terrible things, with fearsome smells contaminating the air, where the town lies like a basin, surrounded on all sides by its circle of hills, steaming up unspeakable vapors and odors to the offended heavens, until the mercy of God sends floods of rain and washes the poison away. Why the young man did not die on the spot, how anybody ever lived through a summer in that city as it then was, is a problem beyond the power of man to solve, unless God has ordained that nobody shall die until his time comes. No doubt Mr. Underwood could not die then because God had a work for him to do. He had a theory, taught by his father, the indomitable, that one is always safe in the path of duty, and he certainly worked on that belief all his life. While overseeing the building of the school, he was also working on the dictionary and language helps, doing evangelistic work, and advertising the Gospel in every way, and at every place possible.

Several times during the spring and summer we were invited to attend the entertainments, dinners or luncheons given at the palace or by the high Korean officials of

the Foreign Office, the Court showing in every way the greatest kindness to our mission. This attitude was mainly due, no doubt, to the great service done by Dr. Allen to Prince Min and to the much-talked-of skill exhibited by him and his successor, Dr. Heron, at the new hospital; but it proved that our disregard of the edict had caused no displeasure.

CHAPTER IV

A MEMORABLE JOURNEY

THE writer had arrived in Korea in the spring of 1888. In the fall came the future Mrs. Gifford (Miss Hayden) and a new doctor, and in December, Mr. Gifford, Dr. Gale and Mr. and Mrs. Harkness.

That fall of 1888, Mr. Underwood and the writer became engaged. He had been engaged before leaving America, but the young woman had neither the interest in missions nor the regard for her intended husband, nor the vision of the great, inspiring life of the widest interest, which would have led her to face the adorable hardships of a pioneer foreign missionary life, so she refused to go with him.

I only mention the fact here, because I have known of several other missionaries who were treated in a similar fashion, and would urge upon all the girls who may feel so inclined, to do likewise by all means. If you have no desire to make a sacrifice for Christ's sake, if there is no fascination for you in risks, dangers, hardships, death even, for such a glorious cause and glorious Master, or if you do not care enough for the man you should take for worse as well as for better, to share *anything*, ANYTHING, with him, to follow him

to the world's end and beyond it, throw him over; the sooner, the better; he will have the greatest cause to thank God for it in days to come.

As I was already on the field before I ever saw Mr. Underwood, I had no sacrifice to make in accepting him: quite the contrary.

In December, during the school vacation, Mr. Underwood took the only hunting trip I have ever known him to indulge in. He was greatly tired by his close and constant devotion to his work, and the president of the Foreign Office, in much concern for his friend, arranged a week's hunting in the country near Seoul: he would provide the place of entertainment, arrange for beaters and everything necessary, and Mr. Underwood should have a little change of scene and exercise in the fine, fresh country air. He was told to invite his friends, so Messrs. Scranton, Bunker and Hulbert went with him.

The hunt did not yield much in the quantity of game—one duck, I believe—but the party of friends meant more to Mr. Underwood than all the game in creation. The exercise and change were, indeed, invaluable. Often, as these old cronies would get together in later years, I have heard them recall, with roars of laughter, how Bunker and Hulbert set the house on fire by mistaking a Korean candle-chimney for a fireplace, and how Hulbert scalded Scranton with the boiling water he seized from the kitchen to extinguish the conflagration; also how Mr. Underwood's coat became ignited from a Japanese kairo (handwarmer) in his pocket while riding and, going on like a veritable chimney with clouds of smoke drifting behind, he had to be shouted at repeatedly before he discerned his plight. But, more than

all, the memory of their one poor duck served to enliven various dinners through many years to come.

In March, 1889, Mr. Underwood and the writer were married. The tale of this wedding and of the guests representative of the Court, sent by their Majesties, the generous gifts bestowed by royalty, and the opposition of missionaries in the whole foreign community to the going of the writer to the interior, has been already told with some detail and is hardly worthy a repetition or even a notice, except that it showed how absolutely unmovable Mr. Underwood was when once he determined on a course which he believed to be right.

As for any danger, he had traversed the distance to Korea's northern borders twice; had met nothing but good will, kindness and gentleness, and he had great faith that God would guard and protect us through any difficulties that might arise.

In addition to the passport given by our American official, we went with a very generous passport from the Korean Government, directing that pack-ponies, money, sleeping accommodations at the magistracies, and anything we might require be provided by local officials, bills, of course, to be paid by us later in Seoul.

We visited Song Do, Pyeng Yang, Kang Kei and We Ju at the northern border, and found considerable interest in Christianity awakened, but many who understood only imperfectly what they were undertaking; some who hoped for employment or some sort of gain; others who supposed this a new philosophy; but there were some true believers, whom it was a joy to meet and welcome. We met with few adventures. There were crowds of eager sightseers, often persistent and

rude; and some reluctant anti-foreign magistrates who did not wish to give us shelter from rough crowds and who had to have the law laid down to them in a forceful way by a determined young American.

We crossed a tiger-haunted pass at night; there was one band of robbers who were betrayed by a drunken companion, another band from whose hands we were barely delivered, and an intoxicated Governor who mislaid our passport and beat our servants. Still God's care saw us through every threatened danger and brought us safely home.

One incident of this trip seems worth quoting from "Fifteen Years Among the Top-Knots," because it shows a little what manner of man Mr. Underwood was, and also gives us a picture of several types of Koreans. I am quoting because, when that book was written about eighteen years ago, the whole affair was much more clearly in my mind than now and Mr. Underwood was at hand to verify and correct when I was at a loss.

"We had divided our party coming from the mountains, Mr. Underwood, our soldier and myself hurrying on to order luncheon at the inn, leaving helpers and constable with the pack-ponies and grooms to follow. When word was brought that our loads were coming, my husband slipped a small revolver from our traveling-bag into his pocket; he told us some rough fellows were coming with the party and there might be trouble.

"It seems that, as soon as we were separated, a number of men had overtaken our loads and charged one of the mapoos (grooms) with theft, saying they had come to reclaim stolen property; they had bound his hands, taken possession of our ponies and load and followed

us to the inn. I peeped through a crack where the door stood ajar, and saw what was not reassuring: a party of twenty or thirty country fellows, wilder and ruder looking than any I had yet seen, their hair falling in matted locks around their evil faces, instead of being fastened in the usual rough top-knot, and their angry eyes fierce and blood-shot. Each carried a short, stout club and they were all shouting in angry tones at once, while our mapoo, his hands bound, my husband, the constable, soldier and helper stood defenseless in the midst of this wild throng. The tiny place seemed filled with the men and the hubbub, while the frightened villagers peeped in at the gate or over the wall. Our chair-coolies had hidden away, for which later we were very thankful.

“The attacking party, with loud and angry voices, accused our mapoo of having stolen their money, a hat and a bowl and, when asked for evidence, pointed to the man’s shabby old hat then on his head, to a rice-bowl placed on top of the packs and to our own large and heavy bundle of cash, fastened and sealed just as we saw it placed on the pony’s back in the morning. They refused to release the mapoo unless these things were given up. Mr. Underwood told them that the hat and money were ours, but that he would go with them before a Korean magistrate and leave the whole matter to his decision, only they must unbind the mapoo. This they would not consider and continued to insist on our giving them the money. Mr. Underwood absolutely refused to do this.

“The few men with him were frightened, unarmed natives of Seoul (absolutely useless in an emergency

like this), but, having placed himself with the brave, little soldier at his side, in a narrow space wide enough only for two, between the walls of the compound and the house, he bade the latter cut the mapoo's bands. The leader threatened to kill him if he did so, but he turned to Mr. Underwood and said: 'Does His Honor bid me cut?' and, receiving a reply in the affirmative, he at once cut the ropes which bound the mapoo's hands. The ruffians made a rush, but Mr. Underwood, hastily pushing the mapoo behind him, managed, with the aid of the soldier at his side in that narrow place, to push one man back against the others and keep them off for some time. While his whole attention, however, was engaged with those in front, some of the party found a way to the rear and, coming up quickly behind, suddenly pinioned his arms back, while the others carried off our poor mapoo away outside the village, their voices dying in the distance. In the awful silence that succeeded the uproar, we waited what should follow. After what seemed an age of suspense, they returned without the man and seized and carried off our constable. Again that fateful silence, that agonizing suspense; again another raid and our other mapoo was dragged away. If he and our other companions had shown half the courage of the little soldier and made any effort to defend themselves and us, and especially had the chair-coolies stood by us, the ruffians would most likely have been beaten off; as it was, we were practically helpless, the only question was, who was to be attacked next. Mr. Underwood was very doubtful of the wisdom of producing the little revolver until the very last extremity. One by one, they carried away

the members of our little party until only Mr. Underwood, the soldier and I were left.

"We learned afterward that they were a set of wild men, many of them fugitives from justice, probably an organized band of robbers, into whose hands we had fallen, and the fear that lay like ice at my heart was that when our party were removed one by one, they would carry away and murder my husband, too. So I waited scarcely breathing for the next return. What I dreaded, they did, in fact, propose to do, saying it was the right way to treat foreigners. When the affair reached this point, the villagers interfered and forbade; they said they had allowed them to carry off our servants and money, but, should we foreigners, known at the palace, carrying a passport, be killed there, their village would have to bear the penalty, and we must be spared. Probably people knowing the haunts of the criminals and able to identify them had them to some extent in their power. The men, therefore, sullenly filed away. One or two of the fiercest and most repulsive still hung about and one of them walked into my room (an insult in the eyes of all Koreans) and insolently stared until my husband ordered him out. The inn-keeper was a little man, not five feet high, who did all in his power to reassure and make me comfortable. It was twenty-five English miles to the nearest magistracy and, doing our best, it would have been difficult to reach it that night; but we knew, if any help was to be had for the captives, it must be secured at once, aside from the fact that we had no assurance of safety with so small a party until within the walls of the yamen, so we decided to start as soon as possible.

"My scared chair-coolies had sneaked out of their hiding-places in a sufficiently well-preserved condition to be able to partake of a hearty meal and we were soon able to start. My husband had a Korean pony which possessed the rare virtue of kicking and biting any one who attempted to touch him except his mapoo and his master, to which quality we were indebted for his being left us that day.

"Most of our belongings we were compelled to leave behind. We asked the host to take them into his house, to which he willingly consented. His son, in an agony of terror, begged him not to do so, as the robbers had threatened to come and burn down his house if he sheltered either us or our goods. The stout-hearted little fellow, whose soul was much too large for his body, laughed at the threat and, bidding one of the very men who attacked us, give a lift, he carried our two trunks into his house and said he would take good care of them for us until we should send for them.

"In the meanwhile, Mr. Underwood had been urging me to eat, which I tried in vain to do; in fact, I may as well admit I was a very much frightened woman and my whole desire was to run away as fast and as far as possible.

"Just as we were ready to start, two or three country people came and asked for medicines for trifling complaints. Surely we could not wait then when the lives of our poor people, as well as our own perhaps, depended upon our speedy departure! Midnight would overtake us before we could reach a protecting magistrate. But not so counseled Mr. Underwood. These men and women needed help which we could give; it

was our duty to show that we had come in a spirit of brotherhood and love, and it gave us a fine opening to deliver a message and distribute the printed Word, it would not take long and, in any case, were we not in God's hands? So, not knowing what moment the ruffians might return to drag us away to share the unknown fate of our attendants, perhaps death, surely torture, I prescribed. Alas, I hope none of my patients was poisoned! At length, all had been seen, the medicines repacked, when another patient appeared; again we waited; I diagnosed and prescribed, Mr. Underwood prepared the medicine. But still another and yet another came, till I began to think we should not be able to leave that day at all. At last, however, all were satisfied and we started on our race with time considerably after 2 o'clock."

I like to remember the good, little inn-keeper especially in recalling this incident: we had never seen him before, but he was such a brave and enthusiastic friend I can never cease to be grateful for the kindness and good will shown to strangers to whom he was under not the least obligation.

The magistrate at our next stopping-place turned out to be one of those warm friends, of whom Mr. Underwood had so many in Seoul, who had recently been sent to this lonely place. He welcomed us with great cordiality and entertained us at his magistracy until our people were brought back and our goods recovered. Thus it was, wherever in the world this man went, he invariably found old or made new friends.

Everywhere during our journey there were crowds,

some of them rather rough, but Mr. Underwood managed them all: he was full of resources, of patience, of good humor; nothing really untoward came to pass. But I am not at all so sure that, at that time had my conductor been any one else, we should have escaped so well; not that the people were ugly or intentionally unkind, but many of them were the roughest class of country people, with no high respect for a young foreign woman who would travel, and wild with curiosity to see foreigners from over seas.

Perhaps Mr. Underwood was not so cautious as worldly wisdom would have dictated. Did he trust God too much? Was he reckless as well as brave? I sometimes think he was reckless of himself and of us, and of all consequences when he was bent on duty, but at any rate, no harm ever came, though at times it seemed near. Kipling writes of "a reckless seraphim hanging on the rein of a red-maned star," and it has occurred to me that my experiences have been nearly as strenuous as that angel's, and my husband was much like that red-maned star.

We stayed a while at We Ju, taught the Christians and then reluctantly turned our faces homeward, but, before doing so, Mr. Underwood went across into Manchuria and baptized about thirty people out of one hundred applicants who gave evidence of true conversion. Our American minister had exacted a promise not to baptize on Korean soil. Mr. Underwood considered that as that official had no jurisdiction in China or over the conduct of Koreans outside Korea, it was all the obedience such an unwarranted requirement could de-

serve, to regard it as he had scrupulously done when within the confines of Korea. These people needed the bond of union and the blessing that comes with the solemn administration of those holy sacraments, and we must leave them for we knew not how long! These were the only ones baptized on this trip and more than he had received before or did receive for some time afterward. Compared with what had been the result in other lands, it seemed very many, so early in our mission history. The number was exaggerated by rumor later and he was accused of rashly baptizing a horde of new so-called believers, of whom he knew little, in order to lengthen our lists; but, on the contrary, extremely conscientious, painstaking care was exercised in their examination; several had been long prepared, having been known to Mr. Underwood and under instruction for more than a year; some had been reported ready for baptism by Mr. Soh three years before. No one was able to visit these people for two years; no response had come as yet to the pleas for more missionaries; the demands of work in Seoul, and sickness, made it impossible for any one to go and shepherd them. With no pastor and few books, it would, humanly speaking, be not surprising if they fell away or grew cold and forgetful. They were not from the city of We Ju, but from little hamlets at a distance, fifteen or twenty miles away. However, we get some cheering word occasionally even now of those early believers and the growth of the few seeds into a generous harvest.

One story told me two or three years ago by Mr. McCune, a missionary who lives in one of our northern



Members of a Korean Christian Family

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stations, seems to me to be of peculiar interest and a source of encouragement in showing how the seed of the Word takes root.

A certain elderly Korean woman had visited in or near We Ju soon after we had been there and met some one who had seen Mr. Underwood and heard the Gospel story. She did not even have one of our tracts or hymn-books, much less any part of the New Testament. What she heard, or at least what she understood and remembered, was, indeed, but a tiny morsel of truth, but it took deeper and deeper root in the good ground of her heart. "There is only one God and we must worship no other." That was the first article of her simple creed. For the second: "We must also put away our sins, be good and pure and true." And third: "We must keep one day in seven holy and sing the words, 'Yesu We Pee Patkui Umnay'" (Nothing But the Blood of Jesus). She went back home, much farther South, near Syen Chun, very happy in her new faith and practice, telling her neighbors, of course, and soon her best friend and crony joined her. Their changed lives attracted much attention in their community and, after a while, two others were added, leading men in the little town, one of whom had been noted for his wickedness—I believe he was a prize-fighter. They both felt drawn to a religion so pure, worshiping only the one great God of Heaven, living lives of innocence and purity, giving one day in seven entirely to Him. They all four became marked people; their example was impressing itself upon everybody and, one by one, a few others came into the circle, and for some years they

lived thus in the half light, serving God as best they knew.

At length, a colporter from Syen Chun came that way. He was shocked to find that people who were worshiping only the one true God should be doing this in a wine-shop. For our first believer, it must be confessed, was a liquor-dealer, but when she learned this was wrong, out went all the liquor into the ditch. The teacher then told them the meaning of the words they had so ignorantly sung; taught them the sweet "Jesus-doctrine," and soon they were rejoicing in the knowledge of a Saviour who had died for them. They were provided with hymn-books and catechisms, and, ere this messenger left them, others had been added to their number and, before many months passed on, many others. Some years later, a church was built and then enlarged and now it claims seven hundred members. One of the original four, the prize-fighter, is a regularly ordained pastor and one of the others is an elder. Just a little seed that God blessed!

A letter written by Dr. Gale from We Ju, where he was then visiting in 1891, says: "I am surprised to find the result of your work as seen in We Ju and the surrounding villages. The people here are wonderfully awakened. We have not seen all the baptized members yet, but those we have seen are fine. Your accounts of We Ju to me have been more than realized."

We heard, too, good reports of the spread of the Gospel there through other friends, so that we were comforted in the belief that God was keeping His own and watching over His little flock.

Having sold our books and disposed of our medicines and tracts, we turned our faces homeward and reached Seoul without further incident worthy of remark. We arrived about the middle of May, having been absent two months, having traveled over a thousand miles, treated over six hundred patients and talked to many times that number.

CHAPTER V

GRAMMARIAN AND LEXICOGRAPHER

WE found on our return to Seoul that the little meeting-place had been closed by our mission in obedience to the edict referred to before, but we opened our house, and services were held there until all the mission were willing to use the little chapel again. Mr. Underwood had the clearest conviction that regular public worship must go on, and that all need for discontinuance was over, had it ever existed. He disliked acting against the advice of the others, but evangelistic work was especially his care and he felt obliged to do as he did.

The following summer was spent in a little summer residence loaned us by the King, which was situated fifty feet above the River Han among some grand old trees. Here Mr. Underwood worked on through the hot months from early dawn far into the night hours on his dictionary. Dr. Gale and Mr. Hulbert both assisted with this at different times.

In the fall of 1889, Dr. Mitchell, our Board Secretary and Mrs. Mitchell visited our mission. This visit has already been briefly referred to in speaking of the differences of opinion with regard to the non-worship edict. But for Dr. Mitchell, Mr. Underwood would not have been able at that time to get the mission's consent

to publish the dictionary and grammar then ready for the press. The opposition was so marked that no one would make a motion or utter a word until Dr. Mitchell, who was present and naturally carried much weight as representing the Board, took the responsibility and insisted on permission being given to Mr. Underwood to go to Japan for the work. It was necessary that the matrices for Korean type should be made and this must be personally supervised, as well as proof-reading, which no one else could do. Possibly it may have been felt that the book should wait, as there was such pressure of educational and evangelistic work at the time. But new workers were on the way and a primal necessity was that helps should be ready to facilitate them in reaching the waiting millions. It is more than likely, too, that the two or three men who then comprised our mission felt very doubtful whether a new, young missionary like Mr. Underwood, scarcely four years on the field, could possibly prepare a dictionary and grammar to be relied on. Their surprise, when the finished product was laid before them, showed that such doubts must have existed.

I may add here that this book was revised in 1915, after having been in constant and general use by missionaries all this time, over twenty-five years, and, after frequent calls for criticism by the author; but with the strictest and most careful revision, only a few mistakes, mostly in proof-reading, and other unimportant errors could be found, and the books are to-day substantially what they were when the young missionary prepared them in 1888 and 1889.

At the station meeting just referred to, it was moved

and carried that no street preaching or distributing of tracts would be allowed without special station permission on each occasion. When later Dr. Mitchell's attention was called by Mr. Underwood to the limitations this would put upon Christian work, he called another meeting and led our missionaries to see that the reins must be loosened for evangelistic service.

But to return to Dr. and Mrs. Mitchell. While they were with us, real Fall weather began and our paper windows had to be pasted all around the edges with tough Korean fibre paper to keep out the sharp wind that whistled through on every side. Our own bed lay in an alcove which boasted a window on either side and one night, when both rain and wind came together, the windows were soon reduced to a few wet shreds of pulp, while we were obliged to keep as dry as might be with mackintoshes and umbrellas spread over our couch. We thought it a huge joke and told it next day with the glee which missionaries always feel when they can make Board Secretaries realize some of the things they have to contend against when appropriations are cut too low. Dr. Mitchell was very properly shocked and gave us a severe scolding, and from that time most of our windows were paned with glass.

That summer, the Rev. Mr. Davies of Australia, with his sister, came to Korea. He was a man of the same zealous spirit, the same energy, the same gift for languages as Mr. Underwood. The two seemed to possess thoroughly sympathetic natures and Mr. Underwood hoped for great blessing and help in the years to come from such an adviser and co-worker. They were both, of course, strong believers in prayer and would often

pray together in Mr. Underwood's study over the work they were doing and for the millions they longed to save. But we were called upon to experience one of the unsolvable mysteries of God's ways, for the following year, late in the winter, this beautiful spirit was called heavenward. He was taken with small-pox while traveling in the interior and only lived to reach Fusan on the southern coast of Korea, where he lies buried.

Up to the fall of 1889, the Methodist and Presbyterian converts together only numbered a little over one hundred. But one hundred in four years was phenomenal compared with the history of the slow growth of the work in most Oriental countries where missionaries have gone. And it must be remembered that the greatest care and strictness were shown in admitting applicants to the new church, in order that foundations should be carefully laid.

That year in the early fall I was invited to two audiences at the palace, at one of which the Queen gave a pair of gold bracelets to me and a pearl ring for Mr. Underwood as wedding presents, which had not been ready when we went away.

In October of 1889, in accordance with mission action referred to some pages back, we went to Japan accompanied by a Korean, who was a fine scholar, to publish the language helps. As the type had to be made under Mr. Underwood's supervision, he had time to review the works and to re-write the whole of the first part. Mr. James Ballagh and his wife kindly allowed us to board with them, and we have always recalled the days spent in their hospitable home as among the happiest in our lives.

Mr. Underwood took a hearty share, as before, in evangelistic revival work among English-speaking foreigners, including sailors; he visited the hospitals and lent a hand when he could.

The "teacher" was an anxiety. He did not like Japanese rice (neither Japanese, Chinese, nor Koreans enjoy rice as cooked by any one of the others); he had never yet cooked for himself and had sore trials attempting to do so; he was homesick and determined to return before the books were done and the proof all corrected, while Mr. Underwood was more determined that he should remain. Any one who knew the latter might guess who came out ahead. But it was not easy: we could not force the man against his will. It was necessary to cajole, coax and postpone, to give extra inducements, to hide the papers which told of ships' sailings, and almost everything except to chain him up hand and foot. The books must be finished; he was the best available man and, *ergo*, stay he must, and stay he did.

While he was in Japan, Mr. Underwood, after much hesitation, offered his resignation to the Board. The final station meeting held in Dr. Mitchell's presence before he left Seoul had shown so much opposition to his methods of work, and such a strong tendency to restrict and hamper his evangelistic efforts, that it looked as though it would be practically impossible for him to carry on mission work under such handicaps. Letters came from Korea to him while in Japan, which manifested the same attitude, and so with great regret, but seeing no other way, he had come to this decision. In due time a reply came from the President of the Board, the

revered and sainted Dr. Wells. It was, indeed, such a letter as a wise and holy father might send his son, counseling patience, endurance and perseverance, encouraging him to go on, trusting in God, doing the best he could. Mr. Underwood was deeply touched; he prayed earnestly over this, and on his knees resolved to take up his cross, and never again did he try to obtain release until his Master replaced it with a crown, and called him to join the spirits of just men made perfect.

The books were finished April 26, 1890, and we returned to Korea in May. Soon after this we had a visit from Dr. and Mrs. Nevius of China. This old and experienced missionary from a field in many respects so like our own, was welcomed as from Heaven. Mr. Underwood had repeatedly written, begging that some one of experience on the field might be sent to us; he felt so young and so at a loss facing the many problems which the work presented. Dr. Nevius was a wonderful help and explained to us all the self-support methods which he had used in China and which were afterward practically adopted by our mission with such amplifications and changes as circumstances seemed to require.

I will quote from "The Call of Korea" Mr. Underwood's own words as to the rules then adopted:

"1. To let each man abide in the calling where he was found, teaching that each was to be an individual worker for Christ and to live Christ in his own neighborhood, supporting himself by his trade.

"2. To develop church methods and machinery only so far as the native church was able to take care of and manage the same.

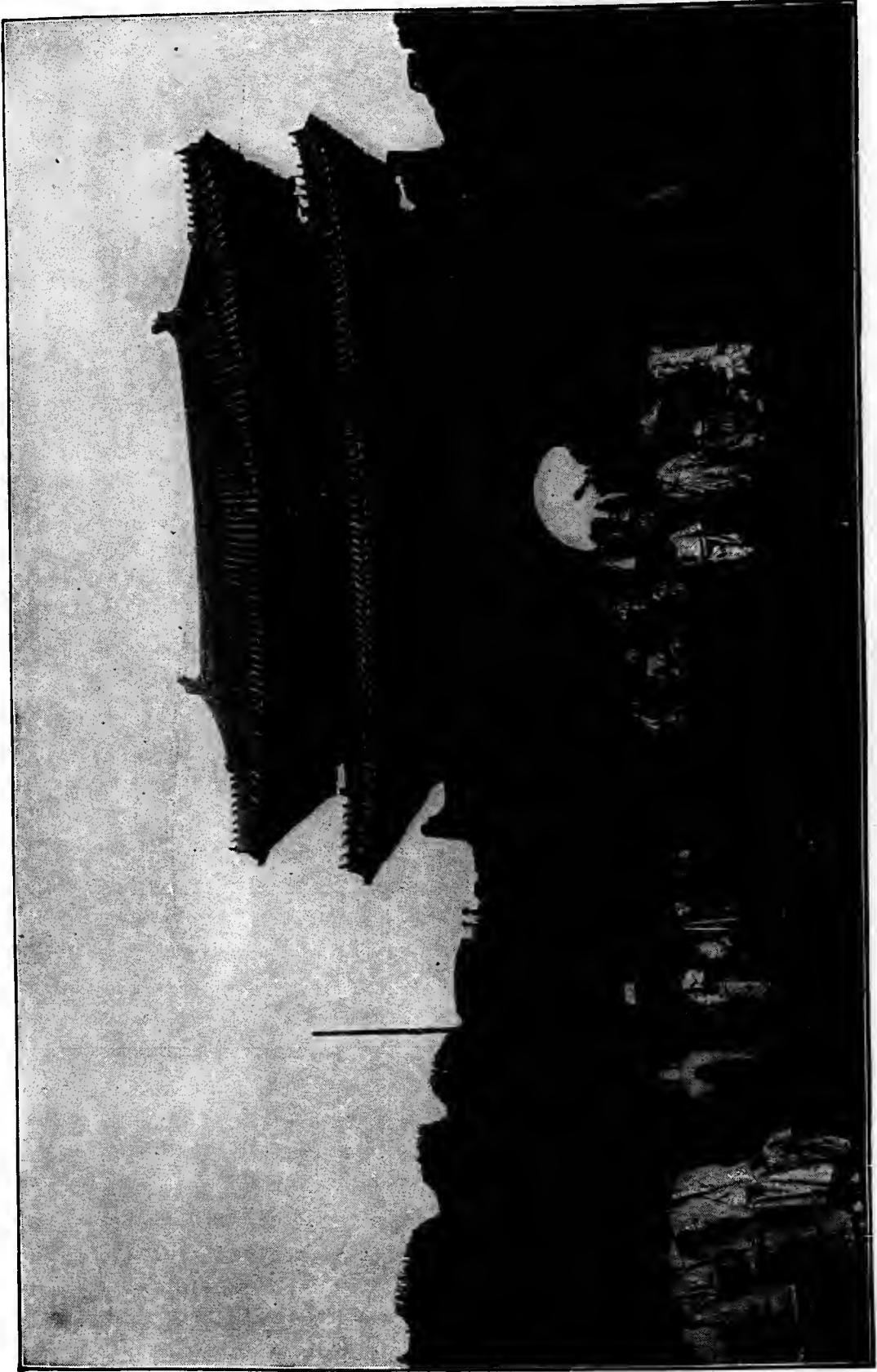
"3. As far as the church itself was able to provide the

men and means, to set aside those who seemed the better qualified to do evangelistic work among their neighbors.

"4. To let the natives provide their own church buildings, which were to be native in architecture and of such style as the native church could afford to put up.

"The individuals who first learned the Truth became the teachers of others and naturally the leaders of the groups they had started. These men were gathered into Bible classes for leaders, to be instructed as to their duties, as to how to teach and watch over the groups under their charge. Not infrequently, among these leaders of the local classes, one and another would show special proficiency in the Bible and in the work, and the district, at the suggestion of the missionary, more often on their own initiative, would ask that such a one become superintendent of a district and among the various groups would raise his salary. In new districts, sometimes the mission, by way of encouragement, would, at the beginning, pay one-half, but this was only temporarily and even then, the mission, except under extraordinary circumstances, would not allow the missionary to have funds that would support more than two paid helpers. These district leaders were, of course, gathered into special classes in which they were instructed. In addition to this, there were held the church Bible classes, which were put through a graded course of instruction and have grown very many and very large."

Although the majority in Dr. Nevius' mission opposed his self-support plan, I am told, till the day of his death and long after, so that his methods had no fair trial there, still wisdom is justified of her children, and we all give thanks to God for Korea's splendid advance, due



South Gate, Seoul

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in a great degree to Dr. Nevius and his advice. Moreover, now the same method is being used with great success in many parts of China, as well as Africa, where the success is even more phenomenal than in Korea. It is almost certain he knows and rejoices now in the late fruitage of his work.

“’Tis weary watching wave by wave,
 But still the tide heaves onward,
 We climb like corals, grave by grave,
 But pave a path that’s sunward.
 We’re beaten back in many a fray,
 But newer strength we borrow,
 And where the vanguard camps to-day
 The rear shall rest to-morrow.”

Most of those grand, clear-headed, far-visioned men are calmly trusting and altogether hopeful in the midst of the fiercest opposition, knowing that, if not here and now, yet a little later they shall see how the pleasure of the Lord has prospered in their hands.

Dr. Heron and his family spent that summer among the mountains, some miles from the city. His hospital duties, however, necessitated his return to the city several times a week. His labors and travel in the extreme heat so exhausted him, that when he was attacked with dysentery, he was not able to resist the disease. His death brought up the question of a suitable cemetery site for foreigners. Much difficulty was experienced in securing the consent of the Government for the use of any piece of ground really desirable for the purpose. Under treaty obligations, the Government was obliged to provide a cemetery site. The officials proposed one spot after

another, but refused their consent to the purchase of the site desired. At last it was proposed to inter Dr. Heron's body within our mission compound. However, our Korean teachers and helpers, terrified by their strong superstitions against burying any dead body within the city walls, protested so vigorously and besought us with such wringing of hands and disheveled hair not to do this, as the indignant populace threatened to kill them and burn our houses, that we naturally hesitated. At this point the Government, to whom word of our intention had been carried and with whom the American Minister and Dr. Allen (who had returned again as a missionary) had been laboring for two or three days, now came to terms and appointed a suitable place on a bluff above the river about five miles from Seoul.

In September of 1890, our son was born. There were no nurses to be hired; the few missionaries were all overworked; but Mr. Underwood took care of his wife and child like a trained nurse, and often, even after his wife was able to take up a mother's regular duties, he seemed to consider it one of his rights, of which he was very jealous, to help watch over and care for the infant at night.

On account of the mother's illness, when the child was about two months old, doctors ordered a short sea trip to Chee Foo in China to prove what sea air and change could do. So the work had to be dropped for a little, but Mr. Underwood took advantage of the trip to learn all he could from studying the work in China and listening to the experiences of her missionaries. We returned in November, when he again took up all the work he could carry.

At Christmas, we had one of those dinners given to first comers of both missions—a custom Mr. Underwood continued whenever he was in Korea; old tales were retold, old songs were sung, old games were played, old clothes were worn. The social element was very strong in his character: he loved to have people about him and these little reunions served a good purpose in keeping bright and clear the light of friendship and good will, so helping us all to work together with better understanding, more forbearance and less friction. Of late years, it has been interesting to see the children of some of the pioneers coming in their parents' places or with them. There was a Christmas tree, too, that year, at which the little Scrantons, Allens, Appenzellers and Herons, with little Japanese, English and Russians from the Legations, and a very small Chinaman from the Customs were guests. Mr. Underwood enjoyed this party quite as much, if not more than the other. He had the Korean schoolboys in the next night and gave them all presents—tops, penknives, balls and the various things boys like, not forgetting candies, cake, oranges, and such things.

We had been almost overwhelmed with presents from the palace, as was usual on holidays; hundreds of eggs, dozens of strings of persimmons, bags of nuts, pheasants, pounds and pounds of beef and fish. One lot was for Mr. Underwood as official professor at the hospital school, one for his wife as physician to the Queen. Of course, we shared these with our missionary and Korean friends, and sent the beef and fish to the school.

It was then and ever since has been the custom for foreigners and natives to call on all their friends on New Year's Day. It is an old native custom and all, from

the officials of the Foreign Legations, English, Russian, Japanese, French and Chinese, the high Korean princes and nobility (the late Yuan Shi Kai, Chinese Ambassador to Korea, was one of our guests), to the missionaries, the church people and teachers and the little schoolboys who came to make their bows, everybody came to call on Mr. Underwood.

The high Korean officials could not be asked to take refreshments in the same room with humble church people or schoolboys, so there had to be several hostesses meeting them in separate rooms, showing them the flowers in the little conservatory, running the music-box, exhibiting the typewriter and sewing-machine, and having a perfectly rushing day of good fellowship and cheer. We ended with a missionary party in the evening, for the remains of the refreshments must be disposed of.

As Mr. Underwood always attended "watch-night" service on New Year's Eve, he had a pretty full thirty-six hours, but it all meant a good, warm bond of fellowship all around. It was not simply preacher and church members, teacher and pupils, or members of different missions working apart in rivalry, but a circle of warm, loving friends, full of the most cordial goodwill in such a bond of fellowship that from all over Korea we heard at the time of his death the cry: "We have lost a personal friend: we do not know how to do without him."

In February of 1891, it became necessary for Mr. Underwood with Mr. Baird, one of the new arrivals, to go to Fusan to select a site for a new station which our little mission had decided to start. Dr. Gale had been there for some time, not intending to remain per-

manently, I think, and Mr. Davies, as has been mentioned, died there. The town of Fusan seemed then to have more Japanese than Koreans and those who were there did not seem to be of a class who could be so easily reached as the country people; so Mr. Underwood advocated buying a site about three miles away, where there was quite a settlement of those good, plain country folk who now form the backbone of the Korean church. Mr. Baird, however, was so strongly of the opinion that at that early stage it might not be safe for foreign women to live so far from the town that a site was bought on a hillside overlooking the bay close to Fusan, and there the new station was started.

During Mr. Underwood's absence, his wife and baby had been most kindly cared for at the home of Mr. and Mrs. Bunker, as she was too ill with rheumatic fever to be left by herself with only native servants, in her husband's absence. These good friends generously turned their parlor into a bedroom and did all they could to make us comfortable, but the invalid grew steadily worse and the doctors said a sea trip to America was the only possible remedy. They predicted that the writer could never return; that life in that climate would be impossible, and it seemed very doubtful, in fact, if she could live to reach Japan or America. Of course, Mr. Underwood gave not a moment's credence to such predictions, so he stored his goods away for use on our return; our canned food supplies were sold; our trunks were packed; friends vied with each other in helping to make ready with the big-hearted, generous helpfulness that distinguishes most missionaries and Europeans living in the East.

I was carried in a litter to a port—it was some twenty-eight miles away—and so we said “Farewell” to Korea. But, whatever my doubts and fears, with Mr. Underwood, it was not a long goodbye: only an *au revoir*.

We made a little stop in Kobe on account of the invalid and here there seemed to be some improvement. The trip across the Pacific also worked wonders. We made a brief halt on the Pacific coast, where Mr. Underwood did some speaking for Korea and saw his old friend of New Brunswick days, Dr. Easton; then, little by little, we made our way eastward and, after passing a few days in Chicago, went on to his brother's home.

Changes had taken place since he left. At Yokohama on our American-bound way, he had received the sad news of his brother Fred's death, which had just occurred. He said nothing to me of this, from his constant habit of trying to spare me anything distressing, but, as we had our evening prayer together, he seemed so overcome with some great trouble that I insisted on his telling me what grieved him. Then, breaking down, in sobs and tears, he told of his loss. The sisters were in deep mourning when we arrived. A step-sister was living with them, and the family had moved to Brooklyn. Though we left Korea in March, we had stopped so often and long on the way that it was May before we reached Brooklyn.

I fear I cannot give an exact detailed account of all that Mr. Underwood did during our stay of two years in America, but some few things have impressed themselves on my memory.

One of the first things he did was to ask the Board

for more workers for Korea, but they sadly replied they were in debt; there was no money and there were, indeed, no men available; if he could find both men and money, the Board would appoint them. Not at all discouraged, he set to work telling the story of the open door, the receptive people, the ardent character of their Christianity as shown by their personal work, their faith in prayer, their love of the Bible, and their gifts. He never asked for collections; but very soon, on one of the first Sundays after his arrival, when he had made one of his stirring appeals, he had a promise from John Underwood of salaries for six men for Korea, if he could find the men. He went on telling the same story of the great opportunity before the church, in pulpits, in universities, in theological seminaries, in Student Volunteer and Christian Endeavor conventions, and at special dinners and luncheons. In a surprisingly short time, six men were ready to go out.

But he was not satisfied yet by any means. On being asked to go to Portland, Oregon, to the General Assembly, to speak twenty minutes on Korea, he was indignant. Travel all those miles, take all that time, with only twenty minutes for Korea! But, at length, he concluded that, if the Secretaries would plan for him to start early and stop off along the road to make missionary addresses in large centers, he would go. This was arranged and he started on his long itinerary, studying time-tables with his usual care to get in as many places as possible, traveling only at night. He was a perfect time-table fiend: he delighted to get the best of them, to put several together and work out schemes no one else would have dreamed of, to arrive a little sooner, leave a

little later, to have a few minutes more time to talk of Korea. Dr. Speer wrote of him: "Each time he came to America, it was as a flaming torch; he was tireless, patient, indomitable."

He arrived on time at Portland, his speech prepared with special care to last just twenty minutes, every important item there, not one word too many: it had been repeated over and over, watch in hand. With beating heart he heard his name called and hastened up to the platform, only to be told in a whisper as he reached it, that it had been necessary to shorten his time to ten minutes! It was a cruel disappointment and such a shock that for a moment it seemed to him that he could not speak at all. There was no time for him to rearrange his story or to think what had best be omitted. He had thought it impossible to say what should be said in twenty minutes, and now only ten! However, he did what he could and sat down in deep sorrow.

But afterwards Mr. Underwood had a chance to address the women's meeting on an afternoon, and had the happiness of receiving on the spot an offer of the salary for a single woman worker and of hearing a young woman volunteer for Korea that very day. So he felt that his trip had not, after all, been in vain.

CHAPTER VI

A BUSY VACATION

DURING this visit to America, Mr. Underwood made a tour through Virginia and North Carolina, after addressing a student conference in Nashville. Let me quote from a letter to the "Korea Field," written by Mr. W. D. Reynolds of the Southern Presbyterian Mission:

"The delegates to the Inter-seminary Missionary Alliance at Nashville, Tenn., in October 1891, were deeply impressed by addresses on Korea by Dr. H. G. Underwood and Hon. Yun Chi Ho, at that time a student in Vanderbilt University. Among the delegates were Messrs. L. B. Tate of McCormick and C. Johnson and W. D. Reynolds of Union Theological Seminary, Va. The two latter, with a dear fellow-student, Mr. W. M. Junkin, soon began reading books on Korea and meeting daily for prayer and conference. Arrangements were made for a tour of the leading churches of Virginia and North Carolina by Dr. Underwood, to awaken interest in Korea as a mission field, and articles were published from time to time in the church papers. All four students applied to the Executive Committee to be sent to Korea, but were told 'the way was not clear to found a new mission.' Meantime, God was clearing the way by putting it into the heart of Mr. John Underwood of New York to offer to bear the expense of opening the mission. The students kept on praying and renewed their applications to the committee. In January their prayers were answered

in the form of a telegram from the Committee: 'Get ready to sail in August.' From the first, the closest friendship and most cordial relations have existed between the members of the two missions."

In making arrangements for this trip through Virginia, Mr. Underwood, thinking the climate must be salubrious in March, took his wife and baby as far as a very small town in the hills, where he fondly hoped rheumatism might be relieved. He mastered his playthings, the timetables, so thoroughly that he managed to run in and see us every few days.

While on this tour through Virginia, Mr. Underwood had one hair-breadth escape. He had planned whenever possible, to return to W——, where his family were staying, if he could do so without missing a chance to speak. On one of these occasions, having previously wired that he was coming, he took a train which should bring him to us at about 12 o'clock at night. Having warned the porter to call him, he removed his shoes, coat and collar and composed himself to sleep. Suddenly awakened, he jumped, thinking he was late, but was admonished by the porter that he would call him in plenty of time. So he fell asleep again, only to be again awakened by a sudden jolt from the stopping of the train and, on glancing out of the window, saw the name of his station. He gathered his things together and dressed as quickly as possible, but the train, alas, had started. He awakened the soundly-sleeping porter and demanded that he should be backed into the station. This the conductor would not do, but told him they were only a short distance from W——, and would land him right where they were. So, strenuously object-

ing but helpless, he jumped off in the snow on the side of a steep embankment where the track was the only path. In pitchy darkness, with no lantern, dazed still from recent sleep, with nothing to guide him, he did not know in which direction to start and chose the wrong one. After walking some time, loaded down with heavy suit-case and umbrella, he saw a stone by the roadside marked "Two miles to W——," pointing *in the other direction!* He turned and retraced his steps, and, after passing that part of the line from which he had come, he suddenly thought he heard water flowing near and, getting down on his hands and knees, found himself on the edge of a deep and wide culvert, over which passed only the rails and ties. There was no way around, so he crawled across from tie to tie, his baggage, naturally, much impeding his advance. Just as he got across, he rejoiced to see what seemed to be another traveler coming quickly along with a lantern. Only barely in time to jump to the other track and escape instant death, did he realize the swift rush of an oncoming express. Had he been delayed a moment longer and been caught over the culvert, nothing could have saved him. He reached us some three hours late to find the writer walking the floor in an agony of suspense, not knowing what had befallen him.

It snowed every day that month and we did not find it easy to keep warm, but our hearts were gladdened by tales of success: not much money, but four young men, Messrs. Tate, Junkin, Reynolds and Johnson were ready to go out; two would go with their wives, one would be accompanied by his sister, Miss Tate, and Miss Davis (later Mrs. Harrison) would complete the party. Mr.

Johnson went under different auspices, not as a missionary of the Board and, after a year or so left the field and went to Japan, where he carried on work for some years, but always kept a strong interest in and love for Korea.

Toward the end of Mr. Underwood's round of lectures in the South, he was invited to Richmond, where a great missionary meeting was to be held: I believe, indeed, the annual meeting of the Southern Presbyterian Assembly. There were to be many delegates and other missionaries. We were very proud of being invited to stay at the Governor's mansion, he and his family being good Presbyterians. We were royally treated and have never forgotten the hospitality and kindness shown by everybody at that time. Mr. Underwood made a number of addresses both before the Assembly and the Women's Boards and deepened their interest in Korea as a mission field.

He never, under any circumstances, would allow a collection to be taken for his benefit or to pay his expenses. Whatever money went into the plate must go to foreign missions. He made addresses in all the principal Presbyterian Churches of New York and Brooklyn at that time. Large sums were raised for missions and the very deep interest was aroused in Korea and the Koreans. I marvel as I think of it now, for in 1891 the work had not yet grown to very large proportions.

On the Sunday afternoon when he was to speak in the Fifth Avenue Presbyterian Church, it rained as hard as it has ever been known to do in this part of the world. The afternoon service there was said to be poorly attended as a rule and he was very sorry not to have been given the morning service. Now, in addition

to this, rain! Dr. Hall was to be in the pulpit in any case, and some of Mr. Underwood's family suggested there would not be the slightest use of taking the long trip over there: better telephone and cancel his engagement, in hope of another opportunity on some better day. But he never canceled engagements; he never gave up anything because of difficulties in the road, so he made his way over there, finding a few faithful souls scattered about the dark church in melancholy solitude. However, he gave them as rousing a talk on missions as though he had been addressing a crowded audience. No collection was taken, but the money sent in to him and to the Board that week for Korea, amounted to several thousands, and one wealthy man wrote him that he had never been interested in foreign missions before, but would now become a regular giver, thanking him warmly for the revelation he had made and accompanying his thanks with a large donation, while still another hearer became from that time one of the most generous and helpful friends of Korea.

He visited Canada on an invitation to address a Student Volunteer convention in Toronto; saw and conferred with the leaders most interested in missions, and made several addresses.

Certain it is that Dr. Avison's going to Korea was one fruit of Mr. Underwood's addresses and private special pleas at that time. When we think of what Dr. Avison has been able to do under God in founding the Severance Hospital and Medical College and the church in connection with them, of the medical books prepared, of the strong evangelistic and self-sacrificing spirit instilled in the students and young doctors, the assistance he

has given to every missionary institution in Korea, but especially the Y. M. C. A., of which he was president for several years, we can rejoice that Mr. Underwood was sent at that time to Canada. We can rejoice, too, that the illness which seemed such an unmitigated evil, taking us away from Korea when we were needed so much, forced us to America just at that very time to bring out more workers. We can clearly see God's hand in it all.

Dr. Avison filled to a great extent the vacant place left by Mr. Davies. He was, from the first, Mr. Underwood's most sympathetic and efficient co-worker and adviser, who stood at his side in every difficulty and shared his cares and toils through twenty-three years of service.

Dr. Avison gave up a brilliant professional career, made considerable financial sacrifices, brought out quite a family of children to unsanitary surroundings, and left his own Methodist denomination to take up work in our mission; but the fruits which God has permitted him to see, I know, have more than repaid him for all that he left for Christ's sake. He will probably be mentioned often in this book, for I do not think a life of Mr. Underwood could be written with either his brother, John Underwood, or Dr. Avison left out.

In the summer of 1891, the University of New York conferred on Mr. Underwood the degree of D.D. Highly honored and pleased as a child though he was, to receive from his beloved university this high degree so early in his career, he gave up the privilege of receiving the degree in person because an important occasion interfered which offered him the chance to make an

address for Korea. However, on his return to the university the following day, he had a pleasant time renewing old college and fraternity friendships and attending a great dinner of the Delta Upsilon fraternity, at which he had the pleasure of making one of the after-dinner speeches.

During his stay in America at that time, he was offered a partnership in his brother's business, as the brother who had been called higher was greatly missed, and, to compensate for the loss to the field, several missionaries were to be sent out in his place. He gave very careful consideration to this offer, for it was, indeed, something of a question whether he could do more for the cause at the home end of the line or the other. "Surely, you do not think you are worth more than several others who would go in your place," was the laughing argument. But he could not feel that it would be to him other than to Paul: "Woe is me if I preach not the Gospel." He also had the offer of a call to one of the largest and wealthiest churches in Brooklyn, and a third offer, the presidency of a young ladies' college.

At a time when his wife's health was so very precarious that it was not certain whether they could live in the East should they return, a weaker man or one of less lofty faith would, at least, have hesitated and considered some of those offers, which all opened doors for great and useful service in God's kingdom, but he never hesitated or doubted for a moment; his heart was fixed; his call and his work was there; back he would go, sick wife and all.

We consulted a favorable and friendly doctor, who knew no more about Korea than an infant in arms, who

told him he saw no reason, if his house were made sanitary and safe, tight and dry, why his wife could not live there as well as in America. She was more than ready to try it again, and would, in fact, rather have gone out there to die than to have kept him from returning. So his brother, who was always ready to help, gave him enough money to dig a cellar under his house, to put a new roof over it, to put in bathrooms and hot water, and a steam-heating furnace and outfit.

Little cared Dr. Underwood that there was no plumber or furnace-man in all Korea. He managed, though, with the greatest difficulty, to get some plumbers' tools, in spite of the Plumbers' Guild, which wrings the most awful oaths from manufacturers and dealers not to sell tools to anybody but a proper plumber. He quizzed the furnace dealers, and studied the books and catalogues of furnaces and the things themselves and started forth.

Perhaps I might as well tell the sequel of that furnace story right here. When the main parts of it had been lugged into place and put properly together, the work was only just begun. The steam-pipes running from it to the radiators in different parts of the house are composed of dozens (I was about to say hundreds) of little short, metal tubes, with elbows some on one end, some another, some in the middle, and knees in equally perplexing variety, promiscuity and number. Dr. Underwood knew this and adjured the makers to have it all arranged (they had the plan of the house), with each piece so marked and numbered (from 1 up) that, when he took them out of the box they were packed in, he should have nothing to do but put them together according to the signs each bore. It was a good plan,

but, alas, when they were unpacked in Korea, not a single sign remained: just a great heap of little odds and ends of pipes that must go together in just such a particular way or not at all. He was staggered. It was predicted all over Seoul that he would never get that furnace together. Folks did not hesitate to discourage him by telling him so. This would have encouraged him had he needed encouragement, which I doubt; if his resolution needed any goad, which is scarcely likely, this would have supplied what was wanting. He decided that, having the main parts together, the logical thing would be to begin at the beginning, adding the pieces one by one that seemed to fit, and so extend the lines according to the plan. So, with a clear head, common sense and his plan to guide him, he went at his worse than Chinese puzzle and soon had his furnace in good working order, with nobody to help him but a Japanese tinsmith who had never done any plumbing or pipe-laying in his life. People seemed unable to believe it when they heard the furnace was up; it seemed almost like a miracle.

But to return to America, which we only temporarily left, to finish the furnace story. He traveled and spoke in Boston, Chicago, Philadelphia, Washington and several other large cities, as well as many small towns. His brother and sisters and his wife's family loaded him and his wife with beautiful and useful things for the home as the time of departure drew near, and his brother arranged for them to take a short trip through Europe and the Holy Land, returning to Korea by way of the Red Sea. He stopped in England long enough to once more meet his uncles, aunts and cousins; he conferred

with the Bible and Tract societies and the London Missionary Society, and spoke in several churches on the open door in Korea. His cousin, Miss Redpath, was going with us to Korea to take charge of our little son, in order to lighten my hands for mission work or, in case I were too ill to be of use in any way, as it was still problematical whether I could live at all out there.

On our return journey we went around through the Suez Canal, stopping over night at Port Said, then down through the Red Sea and the Indian Ocean. We stopped one day at Colombo, where we had an experience which displayed Dr. Underwood's never-give-in-no-matter-what-happens characteristic. We had hired one of the little vehicles which are called "garries," after carefully inquiring and studying the rules for payment. When we had made a few purchases, we went to call on a missionary and then started back to the boat, none too early, for, when we left the vehicle and offered to pay the man the lawful price, he refused to take our money and demanded an outrageous sum—no doubt, on the strength of our being strangers and obliged to leave at once. He was a tremendously great, sinewy black; I was afraid of him and, besides, we had not much time to spare for dickering. But Dr. Underwood would not give in, though I begged him to pay the thief what he asked. He sent me on board and told the man they would go to a police office and settle the matter, though at the risk of losing the steamer. The man knew well no officers would be there at that hour. So thither they went, in vain, of course. The streets were quite as empty in that broiling place at noon as they would be in a country town in America at two in the morning, and the black now as-

sumed a belligerent, threatening attitude, and loudly demanded the money. I cannot tell what might have happened, for I am sure Dr. Underwood would never have yielded up one-half cent more than he thought was right, unless obliged by physical force to do so, but two Dutch sailors coming along just then, comprehended the only too common situation at a glance, did everything Dr. Underwood needed and more, for strong language was thrown in to boot, and made short work of the driver. After expressing his thanks to his deliverers as best he might, the young missionary hastened back to the boat barely in time to get on board before the lifting of the anchor.

We landed at Shanghai, where we had to take another boat for Nagasaki, Japan, and then make another change for Korea. Of course the China missionaries were visited, their work looked into, their experience and methods studied as fully as possible in the brief period of our necessary stay. We felt that a great blessing came to us from being in touch with those people, so self-sacrificing, so devoted, so absolutely untiring and unselfish. One could not but love the old out-of-date hats and gowns of the women, the plain, poorly furnished homes resplendent with the beauty of sacrifice, the self-denial and loyalty we saw (not intentionally displayed) everywhere, and I began to be afraid I had brought out too many nice things from home, and envied these noble people their grand aloofness from things of the world.

CHAPTER VII

BACK HOME IN KOREA

WHEN we reached Seoul, some of our old friends and some of the newcomers, with many Koreans, came to the landing to meet us. There were no trains then from the port and we had to go up the river in a little boat. Glad was Dr. Underwood to see the white-robed Koreans again and glad to see the new missionaries, most of whom had reached the field since he left Korea, as physicians had ordered delay in return on account of his wife's health.

As our own house was to be repaired and almost rebuilt immediately, we had again been invited to the home of our kind friends, the Bunkers. An addition had been built to their house, so they had a nice, large room for us, but still had to screen off part of their little parlor for a sleeping place for our cousin, Miss Redpath. They had taken the greatest pains to make it all cozy and comfortable, and welcomed us with open arms. They had never expected to see the writer return. It seemed to us that, with the baby, his toys, food, clothes and Miss Redpath, we were almost claiming the whole house, but they were as kind as though we were not in the least in the way.

In the months of July and August, we went to

Chemulpo to be near the sea with the little one, who was not well. It is not an attractive port and we were lodged in a poor Chinese inn, so that, as a summer resort, it could scarcely be recommended. Dr. Underwood could not be with his family except for week-ends, for he was obliged to remain in the capital to oversee the changes being made in our home and to carry on his other work. The little one was very ill all summer, practically starving for want of suitable food, and often seeming to be hovering on the brink of death. Dr. Underwood was so hopeful that he could not despair, but he could not avoid heartaches in seeing his little one suffer.

As has been said, summers are always hot, humid and unhealthy in the city of Seoul, but he worked away quite irrespective of rains, heat, smells and mosquitoes. His principal work that summer was that of compiling a hymn-book. He had made a beginning at this before he went to America and on leaving gave it over to others in the hope that it would be finished before his return; but, when he arrived on the field after two years' absence, he found that nothing whatever had been done with it. The missions had decided to have a union hymn-book and Rev. Mr. Jones of the Methodist mission and Dr. Underwood were appointed to prepare the collection. Mr. Jones was away and, as Dr. Underwood was urged by friends, as well as by his own knowledge of the need to go on and finish the book as quickly as possible, he set to work alone with his usual alacrity.

Many of the hymns were his own translations; many, however, had been prepared by other missionaries. All needed much changing because of faulty Korean, the

errors being not only cases of bad grammar, but of actual wrong sense, such as:

“Jesus loves me, this I know,
Oh, Bible, please say so.”

instead of:

For the Bible tells me so.

Some of the hymns had been translated by he knew not whom; others who had contributed were at a considerable distance from the city, where the lack of means of transit made communication a matter of weeks. He could not well take time to consult absent authors on trifling changes. So, as none of the hymns was anybody's original composition, or worth claiming in itself as a literary creation, he went right ahead, cutting, altering, sometimes combining, changing his own translations, as well as those of others, feeling sure all that was wanted by any one, was not personal credit, but a good hymn-book. He was, no doubt, technically wrong: each one who had prepared a hymn had a right to be consulted and given credit for his work, even though it meant delay and a poorer hymn-book. Placing no great value on his own versions, he erred in underestimating the importance to their translators of the text of these little hymns.

His brother had advanced the money to pay for the publication of the book, and all summer as he worked, he glowed with the thought of the delightful surprise he would have ready for the mission at the annual meeting in the fall: a beautiful hymn-book with music! No one knew that he intended putting through the work so quickly and having it actually published for the an-

nual meeting: it was to be a surprise, a gift which would please them all. But, while he was at work, showing what was being done, and asking criticisms on the changes he was making from those who were able to judge, both Korean scholars and the older of the missionaries (where all were new), opposition and criticism were aroused.

The way in which translations were being changed, and the fact that the name Hananim, a native word for God, which most of the missionaries preferred, did not appear, caused much displeasure. In all these hymns as he prepared them, the only words used for God were "Jehovah" and "Father." He had studiously omitted both the name "Hananim" and the term "Shin," about both of which there was a question, because he believed a union hymn-book should be such as would suit all. Using only "Father" or "Jehovah," to which no one could object, he would give them a hymn-book that would please all.

But now, after the work had been done and the proof sheets were in Korea, at the annual meeting in October, the mission rejected the book. In vain, he tried to show the just intent, the purity of motive, his innocent thought that no one would care to claim authorship of such things as these, simple halting translations, his wish to make the book acceptable to all parties on the term question. It was all to no purpose. All but Dr. Avison and Mr. Moore were displeased at his publishing the book before it had been passed upon by the mission. A resolution was therefore passed that the book was not to be adopted or used by the mission, another hymn-book committee was appointed, and a new hymn-book was to be

prepared as speedily as possible. The friends with whom we were staying remarked later, on the contrast between his joyful aspect as he went to the meeting and his crushed appearance on his return.

Hurt, sorry and disappointed as he was, Dr. Underwood's faith and hope were so great that he never was long discouraged; no trouble could long darken that sunny happy nature. Although the mission as such, rejected the hymn-book, he believed the work ought not to be entirely wasted, and had an edition published, which was used for some years by the Southern Presbyterian Mission, and some of the Methodists, by Mr. Moore and Dr. Avison, in their native churches, and all through Dr. Underwood's large bishopric, both in the country and the city, until a union hymn-book came into use among the native churches, when he stopped publishing his own.

The "term question" has been treated at some length in another book,* but it must be recalled here, for it presented an exceedingly difficult problem at that time. Throughout China, Japan and Korea it has been a vexed question among missionaries what word they should teach the native Christians to use for our word God. The people of all those countries have some name for their chief deity. But many missionaries hold that the use of this word is likely to lead to error, since the people had been accustomed not only to worship that particular god, but at the same time many other gods. The use of the *name* of any one of their gods implies the possibility of other deities, but a generic *term* may be so used as to exclude all others. (Our word "God"

* "Fifteen Years Among the Top-Knots."

is really not so much a *name* as a *term*.) The apostles found the Greeks worshiping Zeus as their chief god; if Paul had advised them, "Call Jehovah Zeus if you like, but really Jehovah is the only God; He is different from what you think of Zeus, but still you may call him Zeus," he would have done what our missionaries did in the case of the term "Hananim," the usual translation of which is "The Honorable Heavens." Our people said: "The Koreans understand the word 'Hananim'; they worship him already; we have only to teach them that he is the one and only God, to tell them what his attributes are, and it will all be easy." The Koreans also liked the idea; they knew about their old god, Hananim; it was easy for them to understand that he must receive supreme worship, and that all other gods must be ignored. This was the easy solution of the problem, and apparently it has worked well, but in my judgment it is not strictly in accord with scriptural precept or example. "The gods of the heathen are idols, but Jehovah made the heavens." When the first apostles preached Christianity among the Greeks, they took the common generic term for any god whatever. They virtually said, "There is but one god, and He is Jehovah, who made all things: the only one of all the gods is God." This course has been followed by many missionaries in China.

In the Chinese, Japanese and Korean languages there are no capital letters, no articles by which one can say "the" God; there must be a specific *term* which will designate accurately in the absence of these. A *name* other than His own seems almost an insult to Jehovah. All Roman Catholics and a large minority of Protestants in China, all missionaries in Japan and all Anglicans and

Romanists in Korea have rejected as a term for God the local name for the chief god of these countries, as "Hananim" is that for Korea, and selected a generic term for any god and applied it as the term for Jehovah, the one and only true God. Among the heathen of early Bible times there were "lords many and gods many," but the Bible missionaries adopted their word "theos," referring to any god, and taught them to use it for designating the one true god. Such was Dr. Underwood's view at this time. For a while, he had some Bibles, hymn-books and tracts published with the term "Hananim" left out and another substituted, but it became increasingly hard to have this done; indeed it began to seem impossible to persist in his view if he were to remain in the mission. Afterward, light came, and he saw that he had been laboring under an error. In delving into books on Chinese and early Korean religions, he found that, at a time when only one god was worshiped in the Kingdom of Kokurei (part of early Korea), that god was called Hananim; the word was a descriptive *term*, signifying the great and *only* One. This was different from anything he had hitherto discovered as to the Korean understanding of their use of the word "Hananim"; but as it was unquestionably the original meaning of the word, from which they had drifted away, Dr. Underwood concluded it might be used with propriety with this meaning—that its original sense might be easily recalled to the minds of the Koreans. In the light of these discoveries he felt it was entirely consistent to use the word he had formerly rejected, and he did so the more readily because he found there were serious difficulties attending the use of every word yet proposed.

In the late fall and early winter of that year, a small periodical published in St. Louis, called "Truth," came out with an article which, after describing Dr. Underwood in an unmistakable way, accused him of overstating and exaggerating the successes in Korea, and charged further that many were hurriedly baptized who did not understand what rite they were undergoing, and citing a so-called case in the village of Sorai, where one hundred people were said to have been suddenly received without preparation or examination, not even being asked to remove their hats.

As Sorai farmers never wear hats around the village, the story bore the stamp of a great mistake at first sight. But there were no witnesses of what Dr. Underwood had really done, except himself and Koreans who could not write for the paper, and so this slander had to go unrefuted, to work its mischief in many minds no doubt too glad to believe a story against missions and missionaries.

Dr. Underwood was much disturbed and hurt by this, not chiefly because it affected his reputation, but because it was such a blow to missions and might so seriously shake the confidence of the church at home in the Korean work. The young man who wrote the article had been mischievously misinformed by an evilly disposed Korean and when, some years later, he discovered his error, he made every reparation in his power, even confessing and apologizing in the pulpit of the missionaries' chapel in Seoul. But the trouble with written and printed slanders is that there are always some who have seen them who will never see a possible refutation and

so that error will go on doing its deadly work through all time.

In the fall of 1893, Dr. Underwood moved with his family into the half-finished home, where, for some weeks in late fall and winter, they lived more like campers in a tent than anything else. Some of the walls were still only wet mud; some of the windows had as yet no glass and, as a consequence, everybody was ill with very bad colds, and my rheumatism was almost as severe as ever. Circumstances had made it impossible, so far as could be seen, to do otherwise than try to live in our own home, unfinished as it was. Houses were very scarce, none to be rented or bought; no hotels or boarding-houses with open doors. However, nothing more than temporary illness resulted.

That fall the Rev. Mr. McKenzie, who had been a missionary in Labrador, arrived in Korea and came directly to Dr. Underwood. He had come out independent of any Board, but had been assisted by people interested in him and in missions. After remaining in Seoul for some months, he went to the village of Sorai, in what was then Dr. Underwood's diocese, with introductions from him to the Koreans, and settled down to learn the language and to live Christ among the simple country people. He was a devoted man and has left an undying record among the natives, though his course was a short one, owing to preventable mistakes in his mode of living, like too many other noble and useful workers lost to the field prematurely.

This saintly missionary's life and character had impressed the Koreans greatly; they revered his self-denial, spirituality and faith, and the little company of Chris-

tians added to their number till there was scarcely an unbelieving household left in the whole village. Then they built the first church erected by native Christians without foreign help. Some gave timber, some gave labor, even women and children contributing something. When the church was finished, Mr. McKenzie sent for Dr. Underwood to come and dedicate it, but, before this could be done, our dear friend fell ill and died before help could reach him. Dr. Underwood was requested by the English Consulate to see to his proper burial, secure his effects, and learn what he could of the cause of his death. The sad news came while we were holding a day of fasting and prayer at our river house in the middle of the worst part of the rainy season. Dr. Underwood, however, never dallied long in preparation: drivers must be had; clothing, food, cooking-kit, cot-bed and bedding, books and tracts must be packed for an absence of three weeks at least, but messengers were hurriedly sent to obtain supplies, and before night he had started with Dr. Wells on his sad journey.

Arrived at Sorai, he found that Mr. McKenzie, after much suffering, had died very suddenly and had been buried with all honor and Christian ceremony not far from the church. He also found a very pretty little church in native style of architecture, built on a little eminence where formerly idols were worshiped: a church built of the best materials the Koreans had and after the best fashion they knew. He found also a goodly company of new believers waiting to be examined and baptized, the fruit of Mr. McKenzie's life and teaching. So it was with very mixed emotions that he dedicated the church and baptized the Christians on the same day that he held

a memorial service for our friend. Joy in the progress of the Gospel was shadowed by great sorrow for the loss of such a godly man, who, he had hoped, would be a leader for many years.

But Mr. McKenzie's brief life and his sad death were far from being without influence. The Koreans wrote to the Canadian church, from which Mr. McKenzie had come, a pleading letter for more missionaries, which Dr. Underwood translated and sent to the leaders of that church in East Canada. It touched their hearts; that lonely, heroic life and death inspired them. Dr. Grierson aroused and awakened the interest of many in a series of addresses in different places and very soon the Canadian Presbyterian Mission to Korea was established and the first missionaries, Dr. and Mrs. Grierson, Dr. and Mrs. Foote and Mr. Duncan MacRae were sent out in 1898. Dr. Underwood went down to the landing place of the river boat to meet them and brought them to our home one summer evening. Happy, indeed, was he to welcome new workers to the field.

Late in 1893, Dr. Underwood purchased a site outside the city on a hillside covered with trees and having a very good Korean house on it for a place where outcast sick might be sheltered and cared for by doctors or nurses of any denomination. This was the first non-denominational institution in Korea except the Tract and Bible Societies. It was not uncommon at that time to see people lying by the roadside in a dying condition, sometimes in a little tent of thatch, sometimes exposed to the burning heat of summer or the freezing winter blasts with no shelter whatever. They were usually servants or strangers whom householders had thrust out on the streets when they

were supposed to be afflicted with some of the contagious fevers which Koreans greatly fear. Dr. Underwood had often noted this with profound pity and planned to raise money in some way to buy or build a suitable house to which they could be taken. While he was in America, he received a number of small sums toward this object, so when he returned, almost his first thought was to obtain this place, which he called The Frederick Underwood Shelter, in memory of the brother who had passed away. For several years, this place was a blessed refuge for the suffering, until at length the Government took cognizance of the fact that foreigners were caring for their outcast sick, and stopped the heartless custom of turning them out of doors. But, although there were fewer of such to be cared for, there has always been a good use for the Shelter, as we shall see further on.

At the same time that this property was bought, a small lot facing on a main thoroughfare not far away was purchased at an astonishingly low price and a small dispensary was erected with a sum put in our hands by Mrs. Hugh O'Neill of New York in memory of her only son, and called The Hugh O'Neill Dispensary. Here for years the writer dispensed drugs and held women's Bible classes, and here, up to the present day, week-day and evening prayer-meetings are held and Sabbath services and a street children's Sunday school, which is increasing in numbers and in usefulness every year.

Before this dispensary was purchased, Dr. Underwood had been on the point of buying a very beautiful and desirable site near the center of the city, which seemed to be the very ideal spot to reach the crowds, where a

dispensary, a church and a mission-residence might be built. He had made all arrangements and was on the point of handing over the money and receiving the deeds, when a letter from one of the leaders of another mission came, asking him not to buy there, as they had a site for a church and school across the street and needed this. He urged that for the Presbyterians to buy this would seriously interfere with comity between the missions. Dr. Underwood saw no reason why comity should suffer by our being so near each other and, as he had long before set his heart on the place, he did not feel inclined to yield. However, he prayed over it very earnestly and repeatedly consulted his Bible and concluded that the right thing to do was to yield to the earnest request of the other mission, and give up the site. But to-day there is neither mission nor missionary on that spot, which is so well located for such a purpose. The value of the land has, however, risen now far beyond the usual purchasing power of missions or Boards, but the immediate result of his action was to increase the feeling of good will and brotherly confidence between the two missions.

Events crowded very closely during the first two or three years after Dr. Underwood's return. Both Methodists and Presbyterians had made a beginning of work in Pyeng Yang, but very serious difficulties had arisen there: the sorceresses and devil-worshippers raised fierce opposition. Dr. Hall's helper and the man from whom he bought his house had been thrown into jail; Dr. Moffett's helper was also arrested, and the former owner of his house and the Christians of both missions were cruelly beaten. It was more than a gentle

hint that our room was better than our company in the eyes of the governor and residents of Pyeng Yang. Dr. Hall managed to send a telegram to Seoul and a prayer-meeting of all the missionaries was at once called to meet at Dr. Underwood's house. Everybody came, but as they were all people who believed in working as well as praying, they lost no time in securing, through the British and American Legations, an order from the Korean Government to the governor of Pyeng Yang to release the prisoners and pay damages for injured property. But, after this was sent, the natives were more cruelly beaten than before and water-carriers were forbidden to carry water to Dr. Hall's house, which was stoned, the mud walls surrounding the compound being demolished. The imprisoned Christians stood heroically by their faith, though they were removed to the death-cell and received word that they were to be executed. Two despatches had been received from Seoul and still there were no signs of change. We all feared much for Dr. Hall and his family and it was decided that some of our number ought to go to Pyeng Yang to stand by him. One can hardly see what they could have done except to "stand by" had matters come to any worse crisis. But the men, yes, even the women, could not bear to sit safe in Seoul while a missionary brother and Korean Christians were suffering, in danger of their lives, up there in the country. It did not seem a very hospitable place to visit at that particular time, but it was *inviting* in a way. Everybody wanted to go, but the missionaries, in council, decided that only men without families must take the risk. So Dr. Moffett, who belonged there, and whose converts

and house were involved, and Mr. McKenzie, at that time newly arrived, were the ones who were judged fittest for that honor. It took five days to reach Pyeng Yang and, before the two men arrived, the Christians had been released, although they had again been beaten and stoned. Though our men in Seoul had not ceased to besiege the Foreign Office for measures sufficiently forcible to bring the Governor to terms, we had all of us besought the Highest Power for deliverance, and we knew well Whom to thank when it came. This victory made the people generally realize that missionaries were their friends and that behind the missionaries was a Power which could overcome even magistrates and governors.

It is rather a dangerous thing for missionaries to have this power, and more so for natives to know it, for it may bring a great many insincere persons into the church whom it will be difficult to weed out, and who will do much harm in many ways. But, while there is no doubt this did attract many and opened a wide door for work, our missionaries were very wise and careful about examining and admitting applicants and very wise and careful, too, throughout the whole mission from that time on about using any influence with Korean officials for the release of native Christians who had been arrested or were in prison. Dr. Underwood repeatedly told country officials whom he met, that he and all of us had no desire to have any law-breaker shielded because he claimed to belong to the Christian church, but, on the contrary, we would wish them to receive just punishment. This seemed almost necessary, because false believers had sometimes claimed immunity on the ground of being Christians. The magistrates, on the other

hand, averred repeatedly that the best people they had in their districts were Christians; in fact, in one district, the magistrate said that, when any charge was made to him against a Christian, he never bothered to arrest him, but simply sent a message that he would like to have him call and he could always depend on his coming. One official asked to see the Book that had worked such a change among his people, and one man who called up and reproved a Christian for selling foreign books, was persuaded by the colporter to read them and see if they were as bad as he thought. He did so and returned them with full permission to sell all he liked.

CHAPTER VIII

FATEFUL DAYS IN KOREA

IN the summer of 1894, the Chino-Japanese War began. It was, as most people know, caused by the Chinese sending troops to Korea to assist the Government in subjugating bands of marauders called "Tong Haks," in contravention of a treaty with Japan that neither power should place soldiers in Korea without consent of the other. The words "Tong Hak," meaning "Eastern Learning," constituted the name of a band of men avowedly devoted to opposing the entrance of Western influence into Korea, but in reality the Tong Haks were somewhat like the Boxers of China and speedily drew to themselves all the lawless and roughest men and held the whole country in terror. Their motto was: "Korea for the Koreans"; they levied taxes on everybody, and many of these bands differed only in name from robbers and cut-throats. Taking the action of China as a *casus belli*, the Japanese, who were at that time at sword's point with Korea over various matters, sent an army to Korea, seized the palace and sank a transport bringing Chinese troops to Chemulpo. Foreign gun-boats were sent for by the legations; marines were called to Seoul for our protection, and we were all ordered to remain in the city during the war. It was a very hot, unhealthy

summer and there was a great deal of illness among the missionaries shut up within the walls.

When the Japanese first arrived and took possession of the palace, the whole population of the city seemed to be hurrying in one mad, wild procession away to the country, anywhere, only to get away from the foreign soldiers. Dr. Underwood reassured our servants and Christians by telling them that he had no idea of going away, that he felt no fear of any danger for them or us and would stand by them. They all had great faith in him and in his God and most of them decided to remain with us in the city.

Rev. and Mrs. Junkin, who lived some distance outside the gates, came in and stayed with us that summer. Their little one died in the fall, one of the victims of those hot weeks in the city. Dr. Underwood and our little son were both ill all summer; so were two or three of the Avisons, two of the Allens, two of the Appenzellers; fever prostrated the Scranton children. Dr. Hall had gone to Pyeng Yang after the defeat of the Chinese in that city, but returned in the fall, dying with typhus fever. Dr. and Mrs. Vinton's baby died during the summer.

During the worst heat we went every day to the comparatively cool and breezy Frederick Underwood Shelter, where we had a tent on the hill-top. Dr. Underwood was carried there and back in a sedan chair. He was really too ill to be carried about, but it seemed the less of two evils: the heat was so extreme and the air so very bad in our home within the city walls. The sick Avison children and the Vintons also took advantage of the Shelter for a while at that time.

In the meantime, Dr. Underwood had an opportunity

to purchase a very beautiful site for a summer home on a hill by the Han River for what would be in America an absurdly low price: only \$75.00. This he shared with Dr. Avison and Rev. F. S. Miller, each purchasing one-third, and each built a small bungalow there, where for a good many summers the families found refuge from the unsanitary conditions within the walls. It was only four and one-half miles from the city and Dr. Underwood kept up his church services on Sundays, saw many of his workers at the cottage, and carried on his Bible translation there all summer, rising at dawn and working up to half past four or five o'clock in the afternoon. That was the children's hour, when they all came clamoring for Dr. Underwood to take them down to the river to bathe. Then, his books laid aside, he would become a little boy, don his bathing-suit and play in the water with the little ones, after which everybody must come to his porch or the pretty spot on the bluff near it and have tea and gingerbread or cookies. In the evenings, he or one of the others often hired one of the flat-bottomed Korean boats used for ferriage or fishing, and all the families and their friends piled in with plenty of wraps, a violin or so, and no lack of refreshments. We would spend a long, moonlight evening on the river, singing songs and telling stories, so lightening the burden of the long and difficult summers.

Missionaries seldom itinerated at this time of year, because of the delays and difficulties due to continuous heavy rains.

Such a country trip as he had taken to Sorai at the time of Mr. McKenzie's death in the midst of the

rainy season was full of risk and danger; fevers and dysentery, especially, are very prevalent; men travel all day in wet clothing, are exhausted by the heat and humidity and are laid low with meningitis or sun-stroke. More than once, on similar trips, Dr. Underwood had been forced to wade to his neck in streams so swift he barely kept his footing, and, when drenched to the skin, his baggage soaked through, without a dry garment to put on, he had sought in vain for an inn for hours, and at that time, as his return had been much delayed, his family had the greatest reason to fear some mishap had occurred, especially as the country was in a very unsettled state and roving bands of Tong Haks might be met any day and especially any dark night. However, he seemed to lead a charmed life and returned just as his distressed wife was prepared to set out in search of him.

Perhaps it would be as well, while on the subject of this country itinerating, to say that Dr. Underwood always had a number of very efficient native helpers, although the rule of the mission was, as has been already said, that even the men with the largest constituency of Christians could not have more than two helpers paid with mission money. However, though few, if any, of the native churches had paid pastors at that time, some of them, indeed many, as time passed on, employed evangelists or school teachers who were paid in rice or given the use of fields or a house, and those men would carry the Gospel story out among the heathen. For such leaders, classes such as were spoken of in a previous chapter, were held in both city and country for instruction in the Bible and its doctrines, and many of those who were not leaders

would walk long distances, fifty miles or more, bringing their own food, to attend those classes.

Besides those regular helpers and leaders, Dr. Underwood had a good many others who gave part time, a number of young men glad and proud to serve on a special mission here or there. The Young Men's Missionary Society was organized for systematic Gospel work and each week would visit some village distributing tracts, or preaching. He early adopted the Methodist system of class meetings and the class leaders met with him once a week to report on the classes and the spiritual welfare of the members. Those men and the country leaders were always at his disposal for work in their own vicinity. Some who had families and could not otherwise afford to spend much unpaid time in the work were helped not directly with money, but were put in charge of some little book-shop, where they received a percentage for the books sold; others secured a home by taking charge of some little preaching station, chapel or dispensary; some sold quinine, and so paid their expenses.

It has been noted that there is a great deal of intermittent and other kinds of fever in Korea, and the natives very early found the value of quinine for such and were willing to pay a good price for it. We found that a great deal of very poor stuff was being sold at very high prices and it occurred to Dr. Underwood that he could help the people, help our Christian workers, and by so doing advance the cause of Christ by providing a first class article at a reasonable price. So he corresponded with the most reliable American wholesale drug firms, and obtained bottom prices for quinine in large orders. Each bottle was wrapped in a neat tract

printed in America after the pattern of one designed by Dr. Underwood in Korea. This stated that though the quinine was good for certain diseases of the body, it could not cure those of the soul; but there was a medicine which could save a man's soul; the reader was then directed in a few words to the way of Life and urged to call upon a missionary, to visit the nearest church and to read the Book of Life. The quinine was then given to the most earnest, intelligent and best trained colporters to sell; a percentage of the money received was to be their wage for service given; they were to pass on the Gospel message and sell books and tracts. The quinine soon came to be famous for its good work; the sales were very large, and Dr. Underwood, after a year or so, found that to give attention to so much of a business was becoming too costly in time and effort; that business firms were becoming jealous of missionaries mixing in commercial matters, and also that some of his young men were becoming tempted to worldliness and love of money through the profits they were making. So he reluctantly decided to give it up. But these little tracts went far and wide through the length and breadth of Korea, and good men had thus been able to spend weeks and months traveling among the villages and little towns spreading the news of salvation.

Meanwhile, in the spring of 1895, the Sai Mon An church under Dr. Underwood's care had found they needed a larger house in which to worship, the little mission guest-house they had used being now too small. The Christians were all poor: teachers, carpenters, merchants, farmers, policemen, interpreters; none of them earned much over five dollars a month and the missionaries ex-

pected to raise most of the two thousand dollars which was thought necessary to put up the building, and let the natives give as much as they could. When urging them to give, Dr. Underwood had been met with the objection that, this being called a foreign religion, it was hard to see why foreigners should not pay its expenses. He replied: "It will continue to be called so as long as you allow foreign money to be used in carrying it on; when you build your own churches, send out your own evangelists, support your own schools, then both you and others will feel it is not a foreign affair, but your own." After hearing this, the people concluded that, since this was the case, they would build their own church. But, said Dr. Underwood, astonished: "How is that possible? You are too poor." "Can we say that anything is impossible with God?" replied the men of faith. The pastor had nothing more to say and the people went bravely to work, carpenters giving alternate days of free labor, some of the educated class, who had never done manual work, working as unskilled helpers in the building, even boys doing their share.

But, with the church still unfinished, and sorely needed funds still wanting, extremely hot weather came and with it a terrible scourge of cholera. The government gave the use of a large, old barracks building on the outskirts of the city for a cholera hospital, and Dr. Avison was placed in charge, with a corps of missionary workers, of whom there were by that time a considerable number. The Shelter was also turned into a cholera hospital, with Dr. Wells, Dr. Underwood and his wife in charge. The native Christians of Dr. Underwood's church consented to give their services as nurses, and he threw

all his knowledge into fitting this place up with every medicine and appliance which could be of any use. He did not know whence the money was to come, though, no doubt, he could make a fair guess, but he spent freely, sending to Shanghai and Japan for salol, keeping plenty of ice on hand to take the place of water the poor, thirsty souls cried for, while wine, camphor, stimulants, etc., were provided. He worked almost night and day. He was given charge of inspection offices in a number of districts of the city, and all cases reported at those offices received immediate attention. Sick people were brought to the hospital or treated at home and houses and premises were disinfected.

A number of young Christians were trained by him to carry on this work, teaching Christian helpers in villages how to purify and disinfect their houses and how to administer first aid. Each worker wore a red cross and this sign became well known all over the city and suburbs as the symbol of salvation, love and mercy. The young men worked with admirable courage, intelligence and efficiency. Dr. Underwood usually seemed able to inspire his helpers with those qualities or else to select men who already had them lying dormant.

We had frequently remarked that Koreans seemed capable of a high degree of development in most worthwhile things. And they are like the Chinese too: imitative of the ways and spirit of Westerners with whom they are associated. There was a very high percentage of recoveries at the Shelter, where patients could be placed on warm floors, which had a wonderful effect in overcoming chill and collapse.

The Government was pleased to notice what mission-

aries had done and sent a letter of thanks through the American Minister*; they also paid for the medicines, etc., that had been used, and insisted on paying the Christians generally for their service in the wards; to the missionaries who had taken part in caring for the sick were sent silver ink-pots marked with the name of the Home Office and the Korean national plum blossom and the sign of the Cross; there were also rolls of native silk and the curious Kang Wha inlaid reed mats, which also bore the sign of our dear blood-red Cross at one end and the name of the Home Office at the other.

During the continuance of the plague, the Government had signs posted on the city gates: "Why do you die when you can go to the Jesus Hospital and live?" So the cholera, at least, brought the whole city and suburbs to a knowledge of the existence of Christ and of the character of His Gospel, while many were brought to a saving knowledge of the Truth.

One morning, as Dr. Underwood was hurrying to the hospital before dawn, a coolie at the roadside was heard

* "Department of Foreign Affairs,
504th Year, the 7th Moon, the 3rd Day,
August 22nd, 1895.

"Kim, Minister of Foreign Affairs,
To Mr. Sill, United States Minister.

SIR:

I have the honor to say that my Government is deeply grateful to Dr. H. G. Underwood and his friends who have spent a great deal of money for medicines and labor in the management of cholera, resulting in the cure of many sick people. I trust Your Excellency will kindly convey an expression of thanks to them on behalf of my Government. I am, etc., etc.,

(Signed) KIM YUN SIK."

to ask a group of others: "Who is this foreigner rushing through the streets at such an hour and in such haste?" "Why, that is the Jesus man who works day and night caring for the sick because he loves us so," was the reply. The old lady at Pompton was not so far wrong when she said "He would love them into the Kingdom."

One spectator who hung about hoping to get a job or find some way to get money from these foreigners was so impressed with what seemed their wonderful love for his people, "more," said he, "than we would show for each other," that he became truly converted and went off down the river to try to save others. Of him, more later.

One direct result of the cholera scourge, or, at least, of the Christians' behavior in it, was that the Sai Mon An Christians found themselves suddenly in possession of more money than they had ever dreamed of having at one time, and without a word of suggestion from any one, they all seemed to think the one thing to do with it was to put it into the new church. There is nothing they love to do better than to give, and here was a great opportunity. Many of them were, as I said, far from even a competency, most of them living in a kind of hand-to-mouth way, yet they never dreamed of spending that money on themselves. To give it for the church was, according to their idea, the best way to spend it. So the church was soon finished in the best native style, with a good tiled roof and everything as nice as could be wished.

During the previous winter (of 1894 and 1895), the Queen had invited the writer on several occasions to the palace, sometimes telling her to invite her friends to skate on the ponds in the palace grounds, when tea

and cakes were served by her order in one of the many summer-houses there. She certainly was most condescending and gracious to us all. We learned to admire and respect her greatly, and rejoiced in more than one opportunity to tell her the Gospel message, in which she seemed greatly interested, repeating it to His Majesty and their son. A Christmas tree was dressed for them and the Christmas story told. On New Year's Day, a present of three hundred dollars was sent by her, besides the usual gifts of pheasants, eggs, etc., with the request that Mrs. Underwood spend it for pearls for herself, and for a present for her little son. The child had been sent for by the Queen, who was very fond of children, and had been petted and caressed by Their Majesties* and sent home with a long procession of stately palace servants in livery, each carrying a tray of nuts, fruits, cakes or candies on his head and a wonderful silk lantern in his hand. As a result, the school-boys feasted well.

In the spring of 1895, the prime minister came from the Queen, saying that she desired Dr. Underwood to draw up plans and estimates for a school for the sons of the nobility. A site had been selected between the west and east palaces. Her Majesty proposed to build houses for American teachers, whom Dr. Underwood was to select and recommend. The Queen was prepared to give thirty thousand dollars for buildings and from twenty to thirty thousand dollars a year for running expenses. Dr. Underwood's delight was great over this unexpected offer, practically throwing the young nobility into the arms of the Christian church. He drew

* "Fifteen Years Among the Top-Knots."

up the first plans and estimates and sent them to the palace for approval. These were returned with suggestions. Amended plans were prepared and were shortly to be sent for Her Majesty's final perusal, when she was suddenly killed* and a long period of political upheaval followed.

At the time of the death of the Queen, great confusion and panic took place among the hundreds of the dwellers within the palace walls; all rushed in a state of wildest excitement to the legations and the homes of other foreigners, hoping to find a place of safety. The King was a prisoner in the palace in the hands of the party who had been chiefly instrumental in effecting the Queen's death, especially the former regent, the Tai Won Kun, who, as previously explained, was the King's father and had been her bitter enemy. The King was greatly prostrated by the shock, hourly expecting that he would be the next victim. The Russian, English, French and American ministers visited him daily, for they, too, feared for his life and were anxious to give him what encouragement and help were possible; their warships were in the harbor and they were prepared to go to great lengths to relieve the difficult situation.

Dr. Underwood was asked to act as interpreter for the American Minister and, incidentally, he often served the Russian and English officials in the same capacity, while the French bishop did the same for the representative of France.

As the royal prisoner was suspicious of all food prepared in the palace, it was taken to him on alternate days from the Russian Legation and from Dr. Underwood's

* "Fifteen Years Among the Top-Knots."

house. It was placed in a large tin cash-box furnished with a Yale lock, the key of which was handed directly to the King by Dr. Underwood. For some seven weeks, two foreigners remained on guard near His Majesty each night, as it was thought by the various ministers that the presence of witnesses might serve to prevent an attempted injury to his person. Dr Underwood was frequently one of those midnight guards.

The whole foreign community, all of whom had received many tokens of kindness and favor from Their Majesties, were filled with sympathy for the distressed King and anxious to show their good will in every way possible. In the meanwhile, a great deal of trying, torturing and executing was going on in a supposed attempt to find those who had brought about the Queen's death. Very vexing new sumptuary laws were also being made, said to be for the furthering of progress; no more large sleeves or long pipes must be used; women must go with uncovered faces; men must make narrower the brims of their hats. There was much excitement and anger, both in city and country, over these interferences with personal liberty and age-long custom, and many were the Koreans, both high and low, who came to Dr. Underwood with their problems. Among other more or less useless and harmful new laws was one which struck at the very heart of the people's most cherished ancestral traditions, the wearing of the top-knot. The hair is only done up in this way at marriage, only Buddhist priests, the lowest class, having their hair cut off. So this rule was followed by general mourning, weeping, riots and insurrections all over the country.

One night, General Yun, an old and loyal adherent of the King, came with a friend asking permission to have a little conversation together in our house. Dr. Underwood consented but took no part and heard nothing of their talk. On the following afternoon Dr. Avison came to Dr. Underwood with the news which he had just heard: that a party of royalists was to make an attack that night on the palace to rescue His Majesty and carry him to a place of safety. Dr. Underwood believed this must be a false report, as he had heard nothing of it. While the two were discussing this, the secretary of the American Legation came in and said they had authoritative information that such an attack was to take place that night and that, though American officials were not permitted to be mixed up in such affairs, they would be glad if one or two American citizens would go early to the palace and remain with the King to lessen the likelihood of his enemies putting an end to his life when they found an attempt being made to remove him from their custody. This they would be the more likely to do if no one was there to witness their deed, as they could then lay the censure of his death on others. As Dr. Avison had received a request from the King to visit him professionally, it was decided that Dr. Underwood and he should be the attendants at the palace that night. As the palace gates would be already closed and locked, the American Minister, Mr. Sill, gave Dr. Underwood his card in the hope that it might help them in case there was any disinclination on the part of the guards to admit them. This proved to have been a very wise provision, as the guards did not at first feel free to open the gates. They changed their minds, how-

ever, when they saw that these men had been sent by the American Minister. Mr. Hulbert had heard in the evening that Drs. Underwood and Avison were to go to the palace, and decided to accompany them, but arrived at the gates after they had been again closed. He was able to convince the guards that he belonged to the same party, and so they admitted him also. Three foreigners were there that night, in addition to the American Army officers who were engaged in training the palace guards. Dr. Underwood accompanied Dr. Avison on his professional visit to His Majesty, after which they both retired to the quarters of the American officers to await developments.

As all was then quiet, the three men thought they had better get what rest they might, but shortly after twelve, they heard the report of a gun and all started to their feet. Dr. Underwood, followed by the other two, at once ran to the royal quarters. A line of soldiers was drawn up, standing shoulder to shoulder along the path, who called "Halt" sharply as he approached, but, having no time to attend to them, he ran swiftly past and, before they realized or could decide what to do, Dr. Avison and Mr. Hulbert had followed. At the door just behind stood a couple of officers with drawn swords crossed. Dr. Underwood struck the swords up with his revolver and rushed through, the other two entering just behind him, and heard the King calling: "Where are the foreigners? Where are the foreigners?" They laughed afterward when they told of the chills which shook them when they found themselves past the guard, ascribing it to the cold night and the fact that they had forgotten their coats; though well they knew that nervous

excitement more than biting night air had made them shiver. The King and Crown Prince were trembling for their lives and kept the missionaries close at their sides, holding their hands and following their advice to remain quietly where they were, instead of going out to some other rooms, as some of the cabinet urged. Dr. Underwood knew that, in going from one place to another in the dark, it would be very easy for his enemies to abduct His Majesty or to kill him and no one could be sure by whom the deed was done. So they remained till morning light, when it was found that the King's friends had been betrayed and defeated, and as the cabinet was now more firmly than ever in power it proceeded with a high hand to punish with torture, banishment or death all who had had any hand in the attack on the palace.

As the men who had planned and led the attack were at Dr. Underwood's house very late the previous night and as he was at the palace during the attack, he was believed to have had a hand in planning the abortive attempt, and many were the efforts made to implicate him, but no shadow of proof could be found, because he, in fact, not only had nothing to do with it, but actually knew nothing of it until informed by the secretary of the American Legation. However, because the King's second son, Prince Wewha, was given shelter in our home for some time, and as Mr. Yun Che Ho, son of General Yun, was also our guest for several weeks that winter, and had been to a large degree instrumental in the escape from Korea of his father, Dr. Underwood was the object of some suspicion and animosity.

The escape of General Yun was rather interesting. On the morning after the attack, Dr. Underwood found

him in our gate quarters, hoping to be admitted to shelter, and when he heard what arrests had been made, he exclaimed: "Then I am a dead man"; for well he knew that torture of those men would bring to light his share in what had been done. He was an old friend of Dr. Underwood's, a true and loyal servant of the rightful ruler of long standing, and had only been guilty of trying to serve the King; so Dr. Underwood did what he could to save him. During that day he kept him concealed in a small Korean house on his own compound. After dark, he and his friend were shaved and dressed in missionaries' clothes with fur caps which concealed their faces; then, with Dr. Underwood on one side and another missionary on the other, they walked through our compound to the Russian Legation grounds and so out to the street just opposite the west gate of the city. There were guards there, but they asked no questions of four foreigners, two of whom were well known. Some distance outside the gate, they found a couple of closed sedan chairs and still another missionary mounted, who accompanied them to the outskirts of Chemulpo, the port, twenty-eight miles distant. Here they were met by marines from a Russian gun-boat who took them on board a Russian ship which carried them to Chee Foo, China. At that port they were placed on a steamer bound for Shanghai, where other missionaries received them and sheltered them for months until it was safe to return. General Yun, I may say, became a believer in Christianity, but did not yield his heart to Christ for many years. Before he died, however, he became a sincere Christian, and although he was never baptized,

his wife was baptized by Dr. Underwood as the General lay on his deathbed.

This plot for the escape of his old friend was the only one in which Dr. Underwood had any part whatever, but spies constantly hovered around his gates for months and there is little doubt that more than one of his servants and teachers were in the pay of the usurping cabinet to tell what they saw and heard.

Before the Queen's death, as has been said, Dr. Underwood received visits almost daily from many of the highest nobility who feared that some crisis was impending and wanted to consult him. Later, after the sad event, both the Queen's friends who wished to avenge her and release the King, and their enemies who wished to entrap Dr. Underwood into making disclosures of plots they supposed he either was aware of, or had shared in, came with all sorts of suggestions and schemes to enlist his help and advice; but, as has been said, he never gave them the least satisfaction, for he neither told what others had said to him, nor himself had any complicity in any schemes whatever.

Feeling, however, ran high among the foreigners: legation officials, business men and missionaries; every one was full of sympathy for the poor King, and the temptation was great to do something to help him escape from the hands of the party who held him a virtual prisoner.

Dr. Underwood had a strong fund of caution in his make up: did not trust courtiers or other men without good reason to do so, and never in his life allowed himself to do or say anything, so far as he knew, which could in any way endanger the cause of Christ and,

what was the same, mission work. He was at that time accused of doing this very thing, but it was an entire mistake. Rash and irresponsible reporters even introduced his name with glaring headlines in American papers as "Underwood the schemer," "Underwood tries and fails," with thrilling tales of the American missionary leading an attack on the palace.

CHAPTER IX

AN ITINERANT MINISTRY

WHILE the King was still closely watched at the palace, Dr. Underwood was obliged to take a long itinerating trip to the north. A visitor whom he had entertained, merely as an act of courtesy had bought some copies of the gospels and taken them back to his home in Kok San, where they had lain unread on the shelf for many months, but, at last, a chance guest saw and had the curiosity to read them. He was literally enchanted; he pored over them day and night; talked of them to his friends; became converted to Christianity and, though one of the worst and most hardened sinners in the community, became a marvel of character and conduct. But he and others who became Christians were not content to go on without some teacher to assure them that they had not misunderstood the Book, and to explain it fully, so they wrote a letter and sent a messenger to make the long trip to the capital to bring Dr. Underwood. But just then it was impossible for him to go, so he sent a letter and more books, promising to visit them so soon as he could. Work pressed and months again slipped by: work on the Translating Board, the cholera, the King's troubles, and many other things compelled him to put them off. At length, a third time, they sent a messenger with a most pathetic

appeal: "Are we such great sinners that God will not allow any one to come and show us the right way of salvation?" At the time this letter came, though it was difficult to get away, Dr. Underwood found he could go, and Dr. Avison decided to go with him.

There were no regular mails, but they were frequently meeting people coming to Seoul, so letters arrived occasionally. In some of these the two travelers spoke with enthusiasm of the fine inns they had found on the way and of their enjoyment of the good native food provided, so that they had used but few of the provisions they had taken with them. In consequence, when the messenger whom they sent for mail went back, we decided that they would not need any more supplies. We forgot that good inns were not always to be found, and that hungry men walking all day can devour a large amount of food in a very short time, so, though we were anxious to send something, and would have been glad to provide food for them, somehow we were very stupid. In addition to the mail, we sent only a large pair of rubber boots, which Mrs. Avison tied up in two inviting-looking packages. Now, it seems that their provisions had run very low; they were terribly tired of the Korean food they had liked so well for a change, and were eagerly anticipating the bread, cakes, pies and cooked meats that they supposed were on the way. Each boasted that he knew his wife would send this or that of his favorite foods, whatever the other might do. So, when the messenger arrived, they tore open the bulky package on top, only to find an unappetizing, indigestible rubber boot. It was hurled across the room in disgust, and the other opened. Another

boot! Simply that and nothing more! Incredible! Swiftly it followed its fellow. Fancy the mortification, shame and sorrow of the two wives who had stupidly failed their husbands in a time of need and who, in addition to the stings of their own consciences, had to bear the unending reproaches of their husbands, who never lost a chance to recall the affair with shouts of laughter and cruel gibes.

But, if the fleshly man was hungry, the inner man of the heart was filled with joy, for they found a body of earnest Christians athirst for the Word of Life, who greeted them as though they were angels from Heaven. They scarcely gave them time to eat or sleep, so eager were they to hear more and to talk over their new found joy; far into the night they clustered around the two men and, when at length most had gone to their homes, three remained. They had a question. The command was to repent, believe and receive the washing rite. Repent! they truly had repented and put away all idols and sins; believe! they did believe with all their hearts; but this washing rite! there was no one to perform it, death might come and the command unfulfilled! So, after waiting long with prayer, by mutual consent they had each gone to his home and bathed himself in the name of Father, Son and Spirit. What had the teacher to say to that?

To think of souls so obedient, so earnest, so eager to receive God's blessing, left neglected and hungry while the Water of Life is daily poured out in the home-lands for neglectful, indifferent, Gospel-hardened unbelievers! They could but recognize the validity of the self-administered ordinance.

They baptized several others, received a number of catechumens, gave clear, careful teaching and had a communion service.

But they were suddenly called back to Seoul on account of stirring events. By the carefully laid plan of some of the palace women, the King's jailers were put off their guard, feasted until they were heavy with sleep, when he and his son were smuggled away in the early dawn in closed chairs past the gates where the sentinels were sleeping off the effects of a carouse and taken to the Russian Legation. This fact was soon widely known, and the whole city and suburbs were in the wildest excitement; soldiers, police, the chairs of the loyal nobility, messengers, nearly the whole populace, in fact, crowded the street, while a sort of roar of thousands of voices filled the air.

Dr. Underwood's house was then on the same street as that on which the Russian grounds opened, and the two compounds lay side by side, so that his family were eye-witnesses of all that passed.

The rebel cabinet fled for their lives: some escaped to the country, some managed to reach Chemulpo, but one or two were literally torn to pieces on the streets by the enraged populace. The King's wrongs alone had not thus excited them: the hair-cutting had lit a fire of rage which, though it had smoldered for a time, was none the less fierce and cruel.

It was flashed upon the mind of the writer that foreigners and Japanese, to whom the people were then peculiarly inimical, blaming them for all their troubles, would be in great danger in the country, which was true, as a number were killed who were caught by

angry mobs; so we felt that Drs. Avison and Underwood could not get back to Seoul too soon. The writer sent two messengers with letters, at once, by different routes. One was caught by a band of Tong Haks and sent back; the other reached his destination and the men at once started for Seoul without delay, walking most of the way, traveling night and day, covering two hundred English miles in sixty hours. They feared not for themselves, but for their families with the capital in such an uproar. But the previous year's cholera experience had taught the Seoul populace that missionaries were their friends and not one was molested.

Not only were messengers sent to our husbands, but the writer sent a letter to the Russian Minister, begging that a guard be ordered out to meet the two men. This was kindly done, but the guard went by a different road, so that the two missionaries returned to the city without its protection. A Korean nobleman of wealth in Song Do, fifty miles from Seoul, who knew where they were and their danger, also sent a posse to meet and escort them, but they, too, were late. However, the two missionaries were unmolested, though they reached Seoul well nigh worn out.

Another interesting beginning of a little Christian church in the river town of Haing Ju came to our attention at that time which was very plainly a result of the work missionaries had done for the cholera-stricken people. A man by the name of Shin, to whom reference was made some pages back, seeing the pains taken and love shown towards his people, became convinced that the Gospel of Christ was a wonderful power, and this idea so worked upon his mind that he became a

Christian and, without a hint to any one, took his carrying pannier ("jicky") and went down to Haing Ju ten miles distant, to work as a coolie and to tell people of Christ. Soon one, then another, was believing. One man gave his house up for religious services; people crowded in to hear the Gospel; children were taught to sing the church hymns, and Dr. Underwood was shortly informed that there were one hundred inquirers waiting for examination and baptism. So he went down to the village and was met a mile or two from the town by quite a band of children singing Christian hymns. This was a glad surprise in a place which neither he nor any other missionary had ever visited and where a few months before Christ's name had never been heard. He found really changed lives among those people: the saloon-keeper had poured all his liquors into the street at the risk of starving, and his family did nearly starve to death; a sorceress had given up the occult works by which she made her living, and had confessed her sins, which lay heavy on her conscience, and all of them had put away their idols. The place had had a very bad reputation for theft and evil of every kind, but soon its character began to change, and people from other villages began to come to Dr. Underwood asking for the books that had made such a change in the people of Haing Ju, so that they, too, might learn the better way.

From Haing Ju, Dr. Underwood took us down the river on one of the big river boats, where we slept under the deck one night among great water-beetles in a place so low we could not even sit upright and where a sailor came now and then to bale out the water from the farther end of that tub. We landed next day and

went to Hai Ju, the provincial capital of the province of Whang Hai, quite a large and very wicked town, where there was a small company of Christians.

From there we went on to the village of Sorai, where the first church had been built, to hold a Bible class, and there we received a most hearty welcome.

Dr. Underwood was always very careful and thoughtful for his wife, and the Koreans, who were never, according to their custom, seen on the street with the women of their families, were struck by the difference. They have separate men's and women's sitting-rooms in their homes; they do not walk together to church or sit together when there, and the men manifest little regard for them outwardly. So in surprise they said: "See how Dr. Underwood loves his wife," and, little by little, his example has had its results; customs are changing and some young Koreans now walk on the streets with their wives and show regard and care for them in many ways.

Dr. Underwood, while sitting with his host at Sorai one morning, exclaimed, as he saw the man's wife carrying a heavy jar of water on her head over the hill: "Why, Mr. Kim, I am sorry you are so ill this morning. Why didn't you tell me?" "Ill! What do you mean? I am quite well," was the reply. "It cannot be that you are well and allow your wife to carry the water all that distance!" The man blushed and, though he did not carry the water, he soon dug a well close to the house and improved the women's quarters with clocks, lamps, glass windows, etc., all of which he showed Dr. Underwood with great pride when he went again.

One man who sought baptism was a former Tong Hak. He had killed some one and officials were on

his track. He fled to the Christians, hoping they would hide him. While among them, he became truly converted and confessed his crime. "What shall I do?" he asked the leader. "You should go and give yourself up" was the reply. It was hard advice to follow, but he went and was condemned to death. He sang hymns and seemed so happy, the jailers were surprised: they had never seen a condemned prisoner who showed such peace and joy. Several other prisoners became converted through him and then, at the time of the King's escape, a general amnesty was proclaimed and he was set free. So here he was. He had to walk ten miles over a mountain pass to reach the church, but he was a regular attendant every Sunday.

Some of the difficulties of itinerating with a family were exhibited on this trip. In one place, our child had croup, in a little draughty mud-house, and at another a couple of great bulls began bellowing and fighting quite near the frail paper door of our room under the very roof where we slept, and, again, Dr. Underwood spent a large part of one night trying to restore his wife, who had been overcome by the charcoal gas from the Korean brazier they had been obliged to use to warm the room, the fire under the floor not working because the wind blew the wrong way down the chimney. On another day, he learned that the road for the ox-cart which fords shallow rivers, but must be wide, was too far and had too many bad fords for the chair, although his wife was in the chair, and his little boy on the cart. That part of the country was haunted at times by both tigers and robbers; both roads and rivers were apt to be hazardous; he must look out for both; so, though the cart

road was too far for chair coolies, it was not too far for him to walk awhile by the wife's chair, and, when all looked well for her, to stride across country to see how the boy and cart were getting on, and then back to the wife, and so back and forth, zigzagging all the way to the night station. But when he reached the inn with his wife, after dark, the cart was not yet in sight, it had still another pass to cross. Darkness was the chosen cover for wild beasts; so, tired though he was, he fared forth alone, in the dark, to find the cart and the boy. All this without one word of annoyance or impatience, one outward sign of weariness, or anything but his usual sunny, cheerful temper.

He was positively eager to take us on those trips and, when it was argued that we must be a bother and hindrance, he laughed at the idea and, no matter what difficulties he met on one trip, he was just as eager to take us on the next.

The King's birthday came in September and, though we knew this, the fact was forgotten one year until two days before it was due, when it occurred to Dr. Underwood that it ought to be celebrated, and that it would be a good and proper thing for missionaries and native Christians to take the initiative in such an affair. There was little enough time for what he wanted to do, but of what there was, not a second was wasted.

He first got permission to have the use of a large public building outside the gate at the north side of the city. It held about a thousand people. There was no suitable place inside the gates, for the people had no large theatres or lecture-halls, and even to-day the Y. M. C. A., which has the largest hall in the city, does not ac-

- commodate a thousand. He then advertised widely that
- a Christian meeting of prayer and praise to celebrate His Majesty's birthday would take place. A platform was erected, the building was draped with flags, some
- members of the Cabinet and two or three brilliant Korean speakers were secured to address the people. A harmonium was on the platform, with chairs for distinguished guests, of whom there were a large number. Nobody, of course, wished to be known as slighting the royal birthday, so that the courtiers, as well as the com-
- monalty, so far as they knew of it, were there; and most
- of the missionaries, of course, were present.

The building was packed, while an immense throng of people of all classes, ages and conditions surged around the place and far along the highway. No previous event was such an advertisement of Christianity as this. For Dr. Underwood, who had sat up all night preparing several tracts and had rushed them through the press by thousands, had young Christians and school-boys all day distributing them throughout the city, as well as the hymns which he also prepared. The eager crowd around the building could not be supplied fast enough. The tract clearly and briefly explained the Gospel. The hymn was set to the tune of "America," praying God to bless the King, to guard his body from every ill, and grant him Heavenly grace; the third verse being as follows:

"By Thine Almighty Power
Our royal emperor
Has been Enthroned.
Thy Holy Spirit grant
Our nation never fail,

Long live our emperor
Upheld by Thee."

and the fifth verse:

"To Thee, the only Lord,
Maker and King Divine,
We offer praise.
When all shall worship Thee,
Happy our land shall be,
Powerful, rich and free
Beneath Thy smile."

Everybody who could read, read the hymn to himself and then read it aloud to others who could not read, and those who read learned that Christianity promotes loyalty, that there is only one God, and that only in serving Him can prosperity come.

The services in the building were opened with prayer; addresses, mainly religious, were made; hymns were sung and the service finally closed with the Lord's prayer repeated in concert. It was thrilling to hear those words repeated with such a volume of sound.

We can never know till we reach the other side, the entire results of that meeting, but we do know that Christianity was widely and favorably advertised throughout the whole country. The news was carried everywhere that the Christian religion was a good and loyal doctrine, worthy to be looked into, considered with favor by the best; it was no occult, secret sorcery, hiding in the dark to draw men into its toils, but proclaimed the power of Almighty God and sought His favor. There can be no doubt that thousands were led by this meeting to

give the Gospel a favorable hearing, even to seek to know more of it, and it is not improbable that many were turned to Christ by some of the thousands of tracts so eagerly sought. But one very definite and lasting result was the birth of one of our most flourishing churches in the Yellow Sea province. Just as the Haing Ju church was the child of cholera administrations, the Eul Yul church had its beginning in this birthday celebration.

The chief man of that village had come to the capital with the idea of buying himself an office, a thing not uncommonly done, but, before accomplishing this aim, his attention was called to the birthday celebration, at which he took pains to be present. He was astonished at what he saw and heard. He had previously known nothing of the Gospel. He read the tracts, bought Christian books and read them with care, conversed with and questioned Christians, and became a soundly and enthusiastically converted man. Instead of purchasing a small official position, he bought a strong donkey, and dozens of Christian books for him to carry, and, so loaded down with good tidings, he hastened back to Eul Yul, where he lost no time in telling his neighbors of the treasure he had found. The books were widely distributed, and ere long a company of believers was writing to Dr. Underwood to come and examine a large number who sought baptism.

At that very time, by what we call a coincidence, a nobleman who had been appointed magistrate of that part of the province, before leaving Seoul, called on Dr. Underwood and, bemoaning his banishment from the capital to a lonely country town, begged the missionary

to go down and pay him a visit. "Well," was the reply, "I will go on one condition. You know that I take those trips to the country to preach the Gospel of Christ. If you will promise to provide me with a large room in the magistracy, into which I can gather a crowd and preach, I will go with pleasure; otherwise, much as I should like to see you, I cannot take the time to go." The magistrate, to whom all religions were more or less indifferent, but who knew of the favor in which Dr. Underwood was regarded, willingly consented, and within a day or so after, the above-mentioned letters from Eul Yul, beseeching a visit, arrived.

There is scarcely space here to repeat the story of the phenomenal growth of this church, but here again they put away their concubines, their bad habits, their idols, built a church and a rest-house for missionaries, used their ancestral-worship stones for steps to the church, lived wonderfully changed lives, gave generously to the support of the Gospel, continually passed on the Word to their unbelieving friends, and studied the Bible with great eagerness, faith and joy. That church has been in existence some twenty years and is still doing its good work for the Kingdom of God.

To the missionary many anomalies are presented, and one which struck and arrested Dr. Underwood was the spectacle of an essentially literary people with a potentially large reading public, without anything worthy to be called a newspaper or periodical. The wonderful appeal and possibilities of Christian journalism came to him with irresistible force. He had been physician, professor, lecturer, bishop, carpenter, plumber, body-guard to a king, and diplomatist, all for Christ, so why

not editor also? The prospect of the arduous labors it would entail did not daunt him; he did not fail to realize the true proportions of the work he proposed. It was not his habit to do anything by halves or to work by guesswork at trades he knew not of. Dozens of the best Christian and secular periodicals were studied, the technical difficulties in the way were carefully considered and letters to leading editors, journalists and printing firms in America and England, asked and brought a regular symposium of advices on the question. Arrangements were made with a printing establishment in Japan, a capable native staff was selected, and a little building on Dr. Underwood's grounds, which had the honor of being the first church in Korea, was transformed into a still more far-reaching center of influence for Christ as the office of the first Christian newspaper.

Dr. Underwood's aim as an editor was to carry counsel and comfort to the Christian church, to present to laborer and landlord, to Koreans of country and city, a practical Christianity which interested itself in their fields and finances, and which brought them word of doings in distant lands, so "The Weekly Christian News" brought to far away provincial officials the "Palace Gazette," news of foreign countries and articles on subjects of interest and help; the farmer found accounts of cotton and tobacco-raising in other countries, improved methods of fertilization and descriptions of better, though simple, farm implements; the merchant found news and articles on commerce in its columns. The weekly Sunday School lesson, translations of devotional writings by eminent men of spiritual power, and news of the church caused it to

be eagerly read and looked for in each little group of Christians to which it came.

All of us live in this world and none of us reaches the point where the affairs of this world have no interest for us. Even the denominational organs of America give more and more proof that the affairs of the church are knit with those of the world, and, to be the evangelizing organ Dr. Underwood wished it to become, the paper had to carry a large amount of matter which was not essentially Christian. Again, he knew, as all in America know and as the mission force in Korea now knows, that a paper cannot pay its way merely by subscriptions. Dr. Underwood exercised due care in the class of advertisements which he inserted, but secular articles, even on such subjects as tobacco-growing, there were, and a list of advertisers well pleasing to a prudent editor. Every provincial governor and every county magistrate in the country took this paper; the thirteen provinces ordered one each for three hundred and seventy magistrates; two copies went to the palace and brought from His Majesty a most kind and gracious tribute to the character of the paper and an appreciation of the editor's work. Growing subscriptions, an increasing number of advertisers and ever-widening interest and appreciation testified to its success. Dr. Underwood foresaw with pleasure long years of ever increasing influence for it. His rapid grasp of the business of journalism, the ability of his mind to seize upon the technical details of newspaper production and the features which would appeal to his public, were astonishing. There were colored supplements, pictures illustrating Christian character by well known artists, the picture story and the story

of its painting told in brief in the accompanying number and the portrait of His Majesty by his gracious consent taken for and published in the paper.

But some members of the mission were unwilling that a magazine should be carried on independently of mission control by a missionary. They did not approve of the lines on which it was run; they wanted less secular material, no advertisements, and, in a word, they thoroughly differed from Dr. Underwood's views and ideals for the paper. One was displeased with this feature, another with that. The "term question" here, too, was an important factor, and they developed so determined an opposition that, when they sent an insistent request that he should give up the paper, he felt obliged to do so, for the sake of amity. He felt that, in the end, this course would be better than to continue it as a root of bitterness. He did not come to this conclusion easily for he had bright visions for the paper, and foresaw what great work it might do, but when he did so he did it quietly and finally. The matter was as a closed book. So far as anything he ever said or did with regard to it, the paper might never have existed; certainly there was no personal unpleasantness of any kind in connection with it on his part.

One of the Board secretaries wrote of him: "In my hearing, he never was tripped or tempted into any harsh or unkindly expressions. I often wondered whether he had feelings or thoughts in these matters which he was able to control, or whether his inner spirit was free of the very capacity for jealousy or ill-will or unkindness."

He began to publish the paper in 1897 and carried it on until 1901. His own personal report to the

mission and Board as to its character and design deserves a glance. "Its object," he says, "was to set forth the truth of Christ and the aims of the missions. It always contained a leader on general topics, a page was devoted to farming, another contained items on the home, arts and sciences; there were a translation of the Royal Gazette, home and foreign telegrams, the Sunday School lessons for the ensuing week, prayer-meeting topics and church and foreign missionary news."

Some years later he was asked to assist in the oversight of another paper, the character of which was entirely different under mission control, and this he did, in so far as he was able under such conditions and with a multitude of other activities which had arisen in the interim making demands on his time. But circumstances had changed: various secular papers had started, and he realized the golden day had gone by.

In 1915, I found the following note in a report on the work of the Federation of missions:

"Both Methodists and Presbyterians felt that their *denominational papers had not been accorded such a measure of success as to warrant continuing them*, and it was resolved to start a union paper, which will be the only one published by either of the missions."

It was extremely interesting to learn after Dr. Underwood's death, from a statement made in a memorial service held in the First Church in Pyeng Yang, that Kil Moksa, its pastor, *owed his conversion to an article in "The Christian News."* Kil Moksa, the blind preacher, the most spiritually-minded, forceful and influential of all the Korean leaders, the pastor of the

largest and strongest native church in Korea! Dr. Underwood would have thought it well worth his while to expend all the labor, time and money he spent in publishing this paper, and suffer all he did in giving it up, to save that one man for God's church and cause. Would that he might have known it in his lifetime! How glad he would have been to have known what a share he had had in the glorious triumphs of the Gospel in the North! What beautiful surprises God has in store for his workers when they reach the other side!

In resolutions, after Dr. Underwood's death, presented by Dr. Grierson, Rev. J. L. Gerdine and Mr. M. L. Swinehart, the Editorial Board of the "Christian Messenger," now the union publication of all the missions, it is stated:

"The first church newspaper in Korea was inaugurated, conducted, financed and edited by Dr. Underwood as a personal undertaking for a number of years. He early saw the need for such an organ for the enlightening of the church and did alone what is now none too easily done by an editorial board representing most of the missionary agencies in Korea. This Board honors him as a pioneer in this phase of mission work, as of many others," etc., etc.

In the early spring of that year, Dr. Underwood consented to go on a mission to Japan at the request of the King through Dr. McLeavy Brown. One of the King's sons, who was at that time very likely to succeed to the throne, was then in Japan. It was the King's desire that he should go to America and, under the oversight of our Board of Missions, be sent to some first class educational institution where he could fit himself to enter a

naval or military academy. Several abortive attempts had been made to accomplish this through friends in Japan, but insuperable difficulties seemed to arise. Perhaps the Prince did not wish to go; perhaps influence was used to keep him where he was; at any rate, the Prince, in spite of the King's reiterated commands, had not gone.

Dr. Underwood would not have accepted an ordinary political mission, but he felt that this might perhaps be big with important results for the future welfare of the cause of Christ in Korea. All his actions were guided by the one thought: How will this affect Christ's cause? So, although he was head over ears in work, as his report for that year, which I shall quote later, will show, he consented to undertake the task. He was provided with money for the Prince's outfit, tickets and possible debts in Japan, and ordered to see him sail.

To our amusement and disgust, we found that Dr. Underwood was followed everywhere by spies, from the day he left home. Letters written by him were read by others and the contents told before they were seen by the proper recipients, and a spy even slept on the landing outside our door, so that it was impossible for him to reach the street without this man's knowledge.

He found the Prince not very willing to go; all sorts of objections were raised, but the King's positive commands could not longer be slighted. The finest clothing to be had was provided, debts were paid, passage arranged for, the Korean Legation in Tokio conferred with, and, after the exchange of one or two telegrams between the Japanese and Korean Governments, His Royal Highness, the Prince, set sail. The Korean

monarch was pleased and his confidence in Dr. Underwood was strengthened. But further than this, I am afraid the sending of the Prince did no good. The story of his exploits in America is not for these pages.

That summer, Dr. Underwood fell a victim to a very long and obstinate attack of remittent fever. I have never seen a case with symptoms more violent and exhausting. The difficulty in retaining any nourishment whatever added to the exhaustion, and it seemed that only the most remarkable constitution could hold out. He was with his family in the little cottage by the river during the first week or two of illness, but conveniences there were lacking: no doctor or drug repository was within five miles, no nurses, and that summer, even no neighbors except one busy mother of tiny children far up the hill. There was no malted milk to be had and no cow's milk but that in cans. There was also no one to relieve the one heartsick watcher who nursed day and night.

One night things seemed to reach a climax: the rain poured down, the wind blew a hurricane, the almost constant lightning was accompanied with deafening thunder and the miserable thatched roof was soon leaking like a sieve. Water flowed in around most of the casements and soon it began to leak over Dr. Underwood's bed. He was in a stupor, from which he was only aroused occasionally by severe nausea; he could not lift his head. His cousin, a lady not very strong, and the writer, with great difficulty moved the heavy, solid wooden bedstead far enough to escape that particular leak, but soon there was another and another. Between movings, we gathered vessels that would hold

water, from the kitchen, to catch the downpour in various places, and placed bath-towels and raincoats to stop the inflow at the windows and doors. The frail house fairly rocked in the storm and we two helpless women were alone with a very seriously sick man.

In the morning, Dr. Avison came and invited us to take our invalid to his house in the city, which was on a breezy hilltop, quite near the hospital, and, still better, he would be there to advise and help. So the patient was placed on a long, easy, cane steamer-chair, covered with blankets, raincoats and umbrellas, and carried by six or eight husky coolies very gently to the city. There was a partly unoccupied wing of Dr. Avison's house, which we furnished mainly from our own, and our cook and house-boy came to be hands and feet for Mrs. Avison and the writer whenever possible. There were no nurses to be had at that time, but, if there had been, the writer would still have preferred to take care of him.

Soon after reaching Seoul, however, our son fell ill with the same fever and he, too, with our cousin, had to be brought to the home of the much-enduring Avisons. As the cousin knew nothing of nursing, and the doctor was too busy with his hospital to devote himself to one patient, the one nurse cared for both for three weeks, when symptoms and rains both abated sufficiently to allow the patients to be removed back to the riverside cottage.

In those early pioneer days and even now, in country stations, missionaries are often thus dependent on the kindness of their friends, whose homes are virtually at the disposal of those who are in need. Quite frequently, Dr. Underwood kept those who were ill for weeks in his

little summer house by the river. Occasionally, in his absence the house was used, rent free, and this was no more than any other missionary would have been glad to do.

The long illness (he lay apparently at death's door for weeks) left both father and son very feeble. The annual meeting being then convened in Seoul, their doctors agreed that the Underwoods must take a sea trip to Japan or China and that, as Mrs. Avison was having obstinate malarial fever and as some of their children were ill with dysentery, they all must go, the mission recommending the payment of expenses by the Board. So the two families started for Japan on what looked, no doubt, like a pleasure trip to outsiders, but those who saw the pale faces and emaciated forms, knew better, and those who knew the two men and their mad passion for work, work and more work, never thought of such a thing.

Before they went, they turned in their reports for the year already past. I will give a short synopsis of Dr. Underwood's.

He had made three itinerating trips in the country districts assigned him, occupying ten weeks in all. The regular weekly meetings had been held in his city church; one hundred applicants for baptism had been examined in daily afternoon meetings; class meetings with leaders had been arranged for; he had influenced nearly all the native Christians under his care to adopt the tithing principle; the people of Chang Yun had proposed supporting a foreign missionary; "The Christian News" had been started; there had been cordial relations with the palace, calling for almost daily audiences; Bible trans-

lation had gone steadily forward from three or four to six hours a day; the fourth edition of the hymn-book had been published, also the fifth edition of Mrs. Nevius' catechism; lesson leaves for Sunday schools had been translated and published; altogether, 1,049,500 printed pages had been published.

He tells several interesting stories: Of the sudden conversion of a bad magistrate whom the Christians had asked the missionary to complain of because he had removed a Christian ferryman. Dr. Underwood had refused to report the man, but, after his sudden remarkable conversion, the ferryman was reinstated. Another magistrate had also become a Christian. Another village had turned to Christ with nearly every household in it, and an old Christian's home had been miraculously spared in a flood through prayer.

With regard to the relations with the palace, to which he refers so slightly, it was well known in court circles that Dr. Underwood was a prime favorite: the King had openly said they were brothers, that he could never forget what Dr. Underwood had done for him in time of trouble. Every one knew that His Majesty sent for him almost daily, rising to greet him with a familiar hand pressure, where high officials were obliged to bow to the ground, and to stand in the presence, and engaging in conversation of the most intimate and important character in matters concerning the national welfare. The King often asked him about his country trips and the progress of Christianity. He also often asked about the country magistrates, how he found they were discharging their duties and, on one occasion, when Dr. Underwood was unable to give a good report, the man

was at once removed. But he was extremely careful not to engage in politics or to use influence, except to win a favorable hearing for the Gospel. The long illness and the subsequent necessary absence of some weeks cut short these audiences for a time.

The two families going away together first sought recuperation in Japan. They visited the wonderful sulphur baths of Unzen across the bay from Nagasaki and found marvelous hot springs, a veritable wonder of nature, where the earth's internal fires seem only a very little beneath one's feet; they saw wonderful mountain scenery, too, but grew no better in health, so they decided to go to China and try the sea air of Chee Foo. To do this, it was necessary to go via Shanghai on account of steamer routes. So there they consulted Chinese missionaries about their Korean problems while their wives revelled in real shops and laid in stores of things desirable to housekeepers.

An amusing experience that might have turned out more seriously, was that the clerk at the bank insisted that Dr. Underwood had a larger deposit by one hundred dollars or so than he believed himself to possess, his bank-book having been forgotten, but at length, when he had meekly suggested that the clerk was mistaken, and that haughty personage had crushed him with the cold reply that they "did not make mistakes in that bank," he took the money thrust upon him and painted the town of Shanghai as red as a good missionary could, with drives in real carriages and reckless purchases at the wonderful shops, which seemed to us after our years in Korea to far outblaze in glory anything London or Paris or New York could do.

As soon as our steamer was ready, we all went to Chee Foo. Here we met a young bride and groom just out from America going to be missionaries in Tung Chow and were urged by the gentleman who had come to conduct them to go up there with them and see the schools. It was only a two-day trip in a shenza. Now, a shenza is an indescribable sort of covered litter carried between two mules, one in front and one behind, the most uncomfortable and, I think, dangerous mode of conveyance the writer has ever tried, and her experiences with queer vehicles have been many. It is said to have three motions: that of a pepper-box, up and down, that of a fan, back and forth, that of a cradle, from side to side, and all three at once. Mr. Underwood was unwilling to have his rheumatic wife jolted about for two days like that and proposed a sedan chair. But we were told that delicate and frail ladies had gone back and forth from Chee Foo to Tung Chow for thirty years and had never had a chair or any conveyance other than a shenza. No Chinese coolies could be hired to carry a chair for two days into the country, they said. But Dr. Underwood was not convinced: "Laughs at impossibilities and says it shall be done," was his motto. We were in the habit of riding in the interior of Korea in chairs for weeks together. So he got an interpreter and fared forth to the haunts of the chair coolies. He soon found men who were willing to go for a moderate price, borrowed a chair from some missionary, hired donkeys for Dr. Avison, himself and little son, and started out, his wife *the first missionary who had ever gone in a chair to Tung Chow.*

We all returned to Korea much improved in health.

and spirits, but, alas, the Board refused to finance our trip, and the bank in Shanghai sent a letter admitting that they really had made a mistake, for the bank balance they had credited to us had been found to belong to another Underwood somewhere in the interior of China and we must pay back what was, alas, all spent. But a cheering check came almost at the same time from a good brother in America, who doubtless had been telepathically made aware that we needed it. But it was not so easy for the Avisons, who had so greatly needed the change and had not a good brother in America to come to their relief. The Board afterwards relented and paid one-half the cost.

CHAPTER X

ADVOCATE—PEACEMAKER—AMBASSADOR

IN 1898, Dr. Underwood, at the request of the American Minister, consented to act as counsel in defense of a poor fellow accused of murder. In a land like Korea, as it was at that time, all cases of crime committed by Americans had to be tried at the American Legation, the American Minister acting as judge as well as prosecuting attorney. This is one of the phases of "extra territoriality." What made it worse was that the poor prisoner had no appeal to any higher court. On the other hand, he could not be condemned to death, only to imprisonment. An American citizen of some means, a resident of Chemulpo, had been killed there in the night and robbed; he had been slain with a heavy iron instrument used by butchers. There was a butcher-shop next door communicating by a balcony with the upper story of the American's house, kept by a Chinaman. The butcher was missing after the murder and his shop closed, but, in spite of this, suspicion fell on a poor, dissipated American, a companion and friend of the murdered man. He was, no doubt, a rather worthless fellow, but had never been known to harm or wrong any one except himself; still, he was arrested, and according to our law, some one must be found, if possible, to act as counsel for his defense. Dr. Underwood

was the very man. Nothing he loved better than to champion a lost cause, to help the weak, the forlorn, the helpless whom everybody else despised. He certainly would have been a knight errant had he lived in earlier days. He was quite severely criticised for his action. "What, a missionary defend the cause of a murderer?" they said. "This is not fair," he replied, "we have no right to call him so until he has been proved to be one. He is a poor, friendless fellow, accused of a crime he may not have committed. I shall believe him innocent until the contrary is proved." He, of course, had never studied law, but he got some books from a lawyer in Seoul and went at his task in his usual thorough-going way. In spite of his exacting mission work, he found time to go to Chemulpo, sift all the evidence, examine witnesses and to write a splendid brief for his client. He had long talks with the poor man, whose confidence and liking he won, and was more and more convinced, in spite of some contrary circumstantial evidence, of his innocence and of the guilt of the missing Chinaman. Bitterly he lamented that he had neither money nor time to pursue the case to China or to bring up more witnesses. His conduct of the case excited astonishment and admiration in those who heard. It was said to be masterly. But prejudice and the reputation of the prisoner for loafing and general uselessness were against him. An American had been murdered, an example must be made. The poor man was convicted and sentenced to lifelong confinement. Most of the missionaries and foreign community, I believe, thought him guilty; some were so sure, they would not listen to the testimony in his defense. He remained a number of

years in jail and died there. But some years after his death, the Chinese butcher was arrested for another crime and confessed to this murder for which Dr. Underwood's unhappy client suffered, the victim of prejudice and a bad reputation.

In October of 1897, the King was proclaimed Emperor, the dead Queen's rank was raised to that of Empress and, in the following November, her remains, which to that time had been kept uncoffined in a hall of mourning at the palace, were buried with great ceremony. All court officials had worn heavy mourning since her death and twice each month sacrifices had been offered. For this funeral neither pains nor expense were spared. We have no space for a particular description of the ceremonies; it must suffice to say that everything was done that an Eastern ruler could think of to honor his beloved dead. Hundreds of guests were invited to share the King's hospitality for a day and night, in order to be present and take part in paying respect to her memory. Dr. Underwood and his family were among those favored with invitations and were proud to accept. There were five thousand soldiers, four thousand lantern-bearers, six hundred and fifty police, and civil and military dignitaries of all ranks to attend the casket on the road to the grave. Would that some of them might have defended her when she fell a victim to the cruelty of her enemies! "All these, with the varied accoutrements of ancient and modern arms and the immense variety in the dress and livery of court and other officials, retainers, menials, chair-bearers and mapoos, made a scene past description." The Emperor had sent Dr. Underwood a special invitation to attend

in the royal procession, but, as it was the Sabbath, he waited until evening and then went quietly as a private mourner. It was one of those wonderful, clear, starlight nights of Korea, when the spirit world seems to be very near when the dead Queen was laid to rest. A stately procession of soldiers, bearing banners and Korean lanterns, marching in double file on either side and in close ranks, accompanied the casket as it was carried up the hill at 3 A.M. to the tomb, all uttering in unison a low and measured wail as they went. Nothing could have been more impressive and solemn. The following morning, an audience was given to invited guests for the expression of condolences and farewells.

Since the Emperor had been so long at the Russian Legation, much uneasiness from fear of a preponderance of Russian influence had been felt. Poor Korea was always in dread of her powerful neighbors: now China, now Japan, now Russia. The Queen had tried to play off one against the other, seeking all the while, as well, to win the good offices of Western powers, especially England and the United States. After the declaration of Korea's real independence, following the Chino-Japanese War, an Independence Club had been organized to emphasize this fact; an Independence Arch was erected near the palace where formerly tribute was paid to China, and a large building, called Independence Hall, was set apart for the official proceedings of the club.

This club was very popular with all Koreans, its real object being to keep Korea independent of all foreign powers and to prevent, if possible, the usurpation of office by foreigners, to stand for the rights of the people and autonomy of the nation. Mr. So Jay Pil (called

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in English, Philip Jaisohn), a gifted, brilliant and eloquent man of high family who had been educated in the best American institutions, was at the head of this club. He had always stood for reform and had been obliged to flee the country on account of belonging to the Progressive Party, which had been responsible for the insurrection of 1884. He was impatient, precipitate and lacking in diplomatic tact, and so made many bitter enemies, and so did not succeed very well in gaining his ends, and ere long returned to America. Mr. Yun Chee Ho followed Mr. So in the presidency of the club. He was the son of General Yun, of whom I have written. He also had been educated abroad and was a fine writer and speaker, an enthusiastic patriot and progressionist, and a man of exceptional ability. These leaders attracted many young men, impulsive and patriotic, but lacking in patience, perseverance and sound judgment.

Korea seemed at this time, February, 1898, to be coming completely under the sway of Russia, and this club offered a petition to the Emperor to remove all Russians from government and army offices. The Emperor having stated his wish that this should be done, the Russians were all withdrawn. Port Arthur was ceded by Russia to Japan in April, 1898, and this was thought to have had much to do with the retirement of Russians from Korea.

The Independence Club now grew very popular, censured objectionable officials, and their unjust laws, and its members were full of hope that Korea would soon have a free government and people. They held large mass meetings. The whole population was stirred and

petitions were sent to the Government asking for reforms and greater liberties.

According to old custom, they made direct appeals to the Emperor, sitting by thousands night and day before the palace and waiting for fourteen days to be heard. After some days the Peddlers' Guild, a very strong and well organized body of men, who in return for certain business privileges granted by the Government, were under contract to serve it as a military force when called upon to do so, were brought in and they made an attack on those unarmed, peaceful citizens. The Independents drove them out of the city, and the Emperor actually came out finally and in the presence of foreign ministers and Korean officials, promised all they asked, but never kept those solemn promises and, when the people again tried to assemble, bodies of soldiers and police were stationed all over the city, many arrests were made, parties of even three or four were dispersed, meetings were prevented, the Independents' buildings and property were confiscated, and they were abolished as a club. The time was not ripe, the nation was not ready, Christianity had not yet sufficiently prepared them for liberty.

While the populace were all thinking only of independence, of which most of them understood little and which many of them confused with license and freedom to do as they pleased, it was natural that the infection should spread to the church. So information reached the mission that the Central City Church had decided to throw off all mission control and proclaim themselves an independent body. Much anxiety as to the outcome was felt. There was at that time either no regular foreign missionary pastor or he was away on

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furlough. The church was not paying its own running expenses. Dr. Underwood was sure all would come out well in the end and advised awaiting developments. About a week or so after he had first heard these rumors, he was approached by a committee from the recalcitrant church, who came to tell him of the step they had taken and to ask him to take charge of their services on the following Sunday, when they intended to begin their new denomination. It was significant that, on the very occasion when they were to demonstrate their rebellion from church authority and throw off the advice and help of their missionary fathers, they should turn to a foreigner and a missionary and ask his presence and countenance. It was very characteristic, too, of the man that he at once consented to go.

Again his friends protested. "What, go and encourage them in their wrongdoing? Go and preach to a rebellious body? Let them first come and repent and ask to be received back into the fold." But he said he would preach to any body of people who wanted him; he could never refuse such a request. So, at the appointed time, he was there on the platform. They had prepared an independence hymn, in which they clearly stated their views. Their declaration of independence written out on the blackboard looked more like the platform of a society of anarchists than of Christians.

After the opening exercises, Dr. Underwood gave them a sermon on independence and interdependence. He asked them if it was possible in this world for any man or body of men to be entirely independent; he asked if they wished to be independent of Jesus and, as they did not, could they be independent of His church

and His commands. They could not certainly be independent of each other, and, in short, he gently but clearly made them see the impossibility of their position and showed them the true attitude of the Christian who neither lives nor dies to himself, and the independence of the Presbyterian Church, which, in distinction from priest-ridden societies, is democratic and self-ruling. After that Sabbath, there was nothing more heard of independence either in that church or any other with which he had any connection. I believe they brought the deeds of their new building and gave them to him, but I am not certain about the details of the settlement. I know this large church came meekly back into the fold, led by their gentle shepherd, just like foolish, wandering sheep, needing guidance, not censure.

In Dr. Underwood's annual report to the mission for 1898, we find that he had worked in Bible translation on the New Testament, but had also, according to arrangement, made an individual translation of about two-thirds of the Psalms. He had prepared the Sunday School lessons and prayer-meeting topics, as usual, and enlarged the "Christian News," making it a 10-page weekly, with special editions for special days, as Easter, Christmas, Thanksgiving and the like. He had prepared and published a very attractive sheet in colors, showing for the foreign and Chinese calendars, the dates of Easter and Christmas, phases of the moon, a picture of the Nativity, appropriate verses from the Bible, topics for prayer-meetings and other articles of interest, with directions how to find the Seoul churches and pastors. This calendar was immensely popular and the receipts from its sale more than paid the cost of publication.

The prayer-meeting topics had also been arranged in a little booklet.

He had thus published and distributed during the year 1,756,000 pages.

He and Dr. Avison who had arrived in '93 had, at the request of our mission and the Australian Board visited Fusan for a month to help in the adjustment of some difficulties in their mission. It was one of those chapters of misunderstandings which are only too likely to occur in lonely, poorly manned stations. Careful sifting showed that nobody was to blame except in so far as they had allowed themselves too readily to entertain suspicions of one another and judge too readily from appearances.

He had made three country itinerating trips, occupying ten weeks, during which books were sold, inquirers examined and baptized, Christians admonished, and the sacraments administered.

In his Seoul church, then called the Sai Mun An church, the members had held thirty-seven meetings each week in seventeen different places and its Young Peoples' Missionary Society had worked in two different parts of the city; forty-two had been baptized in this church and forty-eight received as catechumens. Class leaders, Sunday School teachers and church officers had met at his house once each week for Bible study and conference about the work. In the district of Tong Jin, in two neighborhoods, all signs of heathen worship had been abolished. The Sai Mun An church in Seoul and the Chang Yun church in the country had each sent out a number of evangelists, supported by the members of the churches. He had a number of book-shops running,

largely self-supporting. In Whang Hai Province, the Christians had built one new church and, in other places, secured three buildings for services and repaired three others to be used for places of worship, while funds for two more had been raised among the natives. The Christians there had supported two teachers and three evangelists and employed temporarily a number of others. There were at that time in the part of Whang Hai under his care, nine organized self-supporting churches, fourteen church buildings, forty-two meeting places (as rooms in Christian homes) and ninety-two weekly meetings were regularly held. During the year two hundred and thirty-seven had been baptized, two hundred and fifty-two catechumens received, and the native church in this province now had on its records six hundred and forty-two communicants and three hundred and fifty-two catechumens: that is, altogether, nine hundred and ninety-four professing Christians, who had thrown away their idols and were following Christ.

It perhaps should be said that catechumens are those who have applied for baptism, have put away their heathen customs, are trying to live as Christians, but who had not yet been baptized and received as full church members.

Training classes for helpers and Bible study classes of about ten days each had been held, meaning several hours of personal teaching and singing, and evening evangelistic services each day during each class.

In this report, one story was told which deserves repeating, because it shows so much the character of the work, the manner of its advancement and the character of the worker and the missionary. Mr. Shin, working in

Haing Ju and the villages on that side of the river, had one day had a strange dream. He thought that Won Moksa (Pastor Underwood) came up to him as he lay sleeping and, poking him with his walking stick, which he was accustomed to carry in the country, said: "Wake up, wake up! Why are you sleeping here? They need you in Tong Jin." The dream seemed so real he started up, but, seeing no one, fell back and again slept and dreamed the same thing. This was repeated a third time, when he felt sure it was a message from God and, although he had heard of no beginnings there across the river, he went at once and found that another Christian had been there distributing tracts, that much interest had been aroused and that the people were needing a teacher and helper. In that place a strong church was built up.

The report for 1899 is very similar to that of 1898. A booklet of prayer-meeting topics had been prepared by Mr. Hugh Miller, then Dr. Underwood's secretary, and the topics for the Week of Prayer had been published in the "News" early enough to be used in the country. This when mails were so slow from America was quite a feat. They were printed on separate sheets of the paper, so as to be usable in the churches. He had made five country trips, spending twelve weeks and walking one thousand miles, had held training classes in four different places, and received by baptism and as catechumens five hundred and forty-eight people and had, of course, continued, as usual, the Bible translation and other literary work.

On one of his country trips he was accompanied by Dr. and Mrs. Grierson and Mr. McRae (out from Canada in the fall of 1898), who wished to learn some-

thing of the people and of his methods of work. The training class for helpers was held that year at Hai Ju, the capital of Whang Hai province on the west coast of Korea. He taught five hours each day in this class, one hour each afternoon was given to street preaching, in which our Canadian friends, with singing, with the cornet and with tract distribution, were of great assistance. In addition, a general meeting for prayer and Bible study was held every evening. When the class was over, Dr. Underwood made the usual circuit of that part of the province under his care, finding a surprisingly large number of new centers of Christian life since he was last there. It was touching to see the devotion of the people to him; the enthusiasm with which they came miles to meet him and the unwillingness to part, which they showed by accompanying him long distances when he left, some of the young men begging to be allowed to go on with him to other villages to study more. Where there were promising young Christians, he often took them with him and, in rare instances, brought them up to Seoul and helped them with an education. The poor people called him "father" since he had awakened them to spiritual life. When he visited the Christian groups, they brought forth the best they had for his entertainment: chickens, eggs, honey, venison, pheasants, persimmons, nuts and candy, in such quantities that we could not possibly eat them all, and found them rather a problem for our loads. It would never do to refuse, and hurt the people's feelings, and yet we hated to be taking from them what was too much for them out of their poverty to give.

In 1900, Dr. Underwood again took his family to

Whang Hai Province, where he was to hold a training class in the town of Chang Yun and where Miss Whiting, M.D. (now Mrs. Owen), and the writer were to hold a women's class at the same time. Time was to be saved by going in a little Korean steamer which had lately begun to ply on the coast. It had two tiny cabins, neither of which was high enough for a person of ordinary height to stand erect in, which were usually crowded with people of all classes, Koreans, Chinese and Japanese, all smoking till the air was thick; some of them were drinking altogether too much of both their native and foreign liquors. The boat followed the river northwards until it reached the sea, an arm of which it was necessary to cross to reach the port of Hai Ju. At the time this particular trip was made, the river was full of great blocks of ice, much larger than our boat, each of which seemed to threaten its destruction, but, though sustaining frequent and rather severe shocks, the little vessel made its way through to the sea. We found the sea very rough, as it usually is at that place, and passed a more than disagreeable three or four hours. Arriving at the port at low tide, there was nothing for it but, tired and cold though we were, to tramp to the shore through snow and mud almost to our knees, only to learn that there were no conveyances to be had that night (it was between eight and nine o'clock) to carry us the three and one-half miles to Hai Ju, and neither the women nor the child could walk that far, as one was rheumatic and the others very tired and exhausted. There was but one room to be had in that wretched, little fishing port, and it had no way of being warmed. So, wet, tired and supperless, we lay down to sleep as best we

could, Miss Whiting only remarking with some fervor that, if any one supposed we did this for the sake of the salaries we received, she wished they would come and try it. As for Dr. Underwood, he was concerned for his wife and delicate child, but no word or sign of annoyance escaped him. He laughed at inconveniences, made the best of everything, and tried to cheer his rather gloomy family. It was, in fact, hard to be gloomy or discontented long under any conditions in his company.

Nearly all the local leaders and pastors from the country groups within reasonable distance of Hai Ju attended this class. They organized a Home Missionary Society on their own initiative and arranged to work in couples, each two being assigned four unbelieving villages to be visited at least once each month, each man pledging himself to do this every Sunday during the year. Two superintendents were chosen to oversee this work and report to Dr. Underwood. All were to go at their own expense.

There were many interesting people in all these villages. One was a woman whose burden of sin had weighed heavily for years till she heard of One who could forgive and wash them away, a peddler who was regularly losing heavily because she would not sell goods on Sunday, which was often Fair Day in a country where people buy only at the fairs. There were others also who gave up liquor-selling, their chief source of profit, and others who gave their ancestral stones as steps for the church. One deaf old woman, though most anxious to be baptized, seemed unable to either hear or answer questions. At length, one question reached her: "Where do you desire to go when you die?" "To Jesus," was her en-

raptured answer. No talk of Heaven or crown or golden streets: Jesus only was her one hope.

At the next place, we were entertained in a house from which a child very ill with smallpox was removed to give us a room, as we learned just as we were leaving; in that village there were cases of that disease in nearly every house.

Farther on we found two villages of believing mountaineers, to whom the Word had been carried by an old Christian woman who had moved there with her son from Sorai.

On this circuit Dr. Underwood had examined one hundred and fifty people, baptized seventy-five, and had received about forty.

In the fall of 1900, we visited Pyeng Yang to attend an annual meeting of the mission, and thence we started on another long country trip with three young ladies, Misses Whiting, Chase and Nourse (now Mrs. Welbon) in our company. The first was to help in conducting women's classes, while the second was needing a tonic of outdoor life, and the third, who was a newcomer that year, wished to study the people, the language and missionary methods. Since Dr. Underwood's death, the last of the three has written me that the greatest inspiration of her mission life has been what she saw of his zeal and devotion on that trip.

At this time, there were in Pyeng Yang a total of 2042 enrolled Christians, including catechumens as well as full members, and, in addition, a large number of adherents,* showing how the church had been growing in the North.

* Those who attend services and are members of Christian families and friendly to Christianity are called "adherents."

We traveled from Pyeng Yang to Chin Nam Po on a tiny Japanese steamer and from there crossed the river in a wretched old junk, which, had the weather not been calm, appeared likely to have upset with us all, so dilapidated and so unseaworthy was it. The night was hot, the inns were like ovens and full of undesirable insects, so we hurried on to Eul Yul, where the men's and women's classes were to be held.

The native Christians of Eul Yul decided at that time to employ two evangelists to work among the unbelievers of that district and that they would hold twelve training classes in the different districts of that province during the year, six in charge of Mr. Soh, one of the oldest and most experienced Christians, and six taught by another leader.

At our next stopping place, there were few Christians, and it was amusing to see how the more respectable among the unbelievers generally stayed outside, at first unwilling to be seen among us, and then, little by little as they heard, came within the doors and finally took seats at the front, ready to acknowledge that it was "very good."

Crossing a mountain pass, Dr. Underwood's party found themselves again at Sorai. From there, according to previous arrangement, he sailed across the sea about twenty-five miles to the Island of White Wings, where a most earnest group of Christians had lately begun to form. A man who had been banished to that place had been given a Bible, became converted through reading it, began to tell his neighbors, and so a little church had started.

Thus we saw how at Kok San, at Eul Yul and at

White Wings, whole groups were saved through the printed Word, and there were many similar cases all over the country.

The people of White Wings sent a deputation to the mainland to ask Mr. Soh to come and teach them, bought books, gave up their heathen worship, and built a little church. They greeted Dr. Underwood as an angel from God, hung upon his words and seemed never to be able to get enough teaching. Those who could not get close enough to him, the women and some of the farm hands, gathered around his wife and Mrs. Kim, a Christian who had accompanied us, and listened, full of delight, to the words of Jesus and the hymns, of which Korean women are especially fond. It was very hard to tear ourselves away from those eager people.

On the trip back to Sorai, the little boat was overtaken by a severe storm, which threatened to engulf her, the whole party were frightfully sea-sick, but, as Dr. Underwood recovered breath from each attack, he would begin to sing, quite incorrigibly cheerful, even in such dampening circumstances. The song, however, was one of the Salvation Army hymns which he had just been translating to the effect that "You must be a lover of the Lord or you can't go to Heaven when you die," and the refrain, in minor key, "When you die, when you die, when you come to die," seemed to the disturbed mind of the writer to wail itself out in peculiarly mournful cadence, as she piteously besought him not to sing that song at that time. He laughingly apologized, saying he had not thought how it would sound. But soon again he was unconsciously repeating that doleful refrain,

"When you die, when you come to die," until another agonized protest awoke him to the situation.

We could not make our proper harbor, but had to land at the nearest shore, where, the tide being out, our boat was bumped about on the stones and getting ashore safe and dry was a matter of no small difficulty.

That evening we were again in Sorai, which, under the circumstances, seemed almost like home. A thanksgiving service was held before we left and they thanked God for spiritual harvest, as well as for rice and grain, for, during the year, over two hundred people had been baptized through their labors, and many catechumens had been received; they had been able to enlarge their church and school-rooms, had built houses for their evangelists and school-teacher and another for the entertainment of strangers who came long distances every Sunday to church.

Some missionary who had stopped for a time in Sorai had believed in and recommended immersion and some of the Sorai people thought they would prefer that form of baptism, but supposed Dr. Underwood would not allow it. They were surprised to find that he was perfectly ready to administer baptism in that way if they wished it. He, however, explained to them his reasons for preferring sprinkling, and while, if he had opposed them, there might have been division, as it was, in the end, no one persisted in requesting immersion.

His attitude toward the Baptists was shown when some Baptist missionaries came to Korea. He greeted their coming with delight and was very desirous that they should be asked to join our Council of Missions, but

was overruled by the majority of our mission, an attitude which grieved him much.

We proceeded from Sorai back to Hai Ju to take the boat for Seoul, for which we were obliged to wait a few days, but, scarcely had we arrived in Hai Ju when a swift runner came from Eul Yul with the astounding news that a secret letter was being sent from the Government in Seoul to the various magistrates in that province ordering all Confucianists to gather on the second of the next month, about fifteen days later, at the nearest worshiping place in each district, and go from thence in a body to kill all Westerners, and all followers of the foreign religion, and to destroy all their houses, schools and churches. A friend of missions, a relative of one of the leading Christians in Eul Yul, who held a petty office, was in a magistrate's room when this arrived and, seeing the alarm and dismay it excited and the care with which it was immediately locked up, found means to pick the lock and read it. At once, the message was sent to Dr. Underwood by the swiftest runner and we were fairly stunned as we thought of the happy, harmless groups of Christians we had just left, scattered all over the province, all so full of their new-found joy, helpless women and babes and aged grandparents, all doomed to brutal destruction. It was simply heartbreaking. For ourselves, we were in one of the most evil of Korean cities, and were the observed of all observers, objects of the most intense curiosity, and could not stir out of our dwelling day or night without being seen by dozens of people. The port was three miles away and, though we should start ever so quietly, even at dead of night, it would be known and, should

any one wish to stop us, it would be very easy. We had two young ladies and a child in our party. The governor was apparently friendly, had known Dr. Underwood long, but how much this friendship would amount to with such a letter in his hands, it was impossible to say. One thing was certain: we must get a message to our Legation in Seoul as quickly and secretly as possible. Knowing that, if we were being watched with any inimical intent, any telegram sent to the American Legation would arouse suspicion and be intercepted and, that for a telegram in almost any modern language, some interpreter could be found by the Government, Dr. Underwood decided to send one in Latin to Dr. Avison. He brushed up his Latin, which he had kept somewhat in use by frequent reference in translating a Latin Bible, and by consulting his small son's Latin grammar on one or two doubtful points soon had a message ready, relating the order stated in the edict and the date set for its accomplishment. This fell like a bomb on the quiet missionary and foreign community in Seoul. The Latin telegram, as soon as deciphered, was carried to the Legation, where at first its news was scouted as impossible and incredible, but those who knew Dr. Underwood best remembered that he was not an alarmist or ready to believe or pass on mere rumors. The minister had a confereice with the Korean Foreign Office, where, in spite of blustering denials, skillful cross-questioning brought out admissions which proved clearly that the conservative anti-foreign party, probably inspired by recent Boxer doings in China, and influenced perhaps by one or two strongly Buddhistic palace favorites, had secured the Emperor's seal and sent out this order.

Through other Christians in touch with the Government, the same news had been carried to missionaries in the Island of Kangwha and to some one in the North.

As soon as Dr. Underwood had sent his message to Seoul, he also sent swift runners to Pyeng Yang and to the Romanist priests in Whang Hai Province. The foreign legations soon saw to it that another circular letter, strictly countermanding the first, was sent, and all turned out well.

As for us in Hai Ju, we were anything but easy at the time. We did not, of course, know what was going on in Seoul or when disaster might fall upon ourselves. Impatiently we waited for the steamer that was to take us from Hai Ju, but Dr. Underwood said he could not go and leave these defenseless people to be massacred wholesale, with no pastor to comfort or help them. We tried to show him that, with his own life threatened, he could do nothing for them, but he could not resign himself to going away from them. But when he learned that no such sacrifice was called for, unmolested, we all made our way to Seoul together. There is little doubt, however, that had he not been able to warn our minister so promptly, it might have been too late and very different results might have followed.

CHAPTER XI

THE BROADENING RIVER

IN the fall of 1900, the whole New Testament was published. It was not yet entirely the work of the whole Board: some of the books were done only by one individual to be later revised by the whole Board in united session. Those earlier translations were tentative. On account of the press of evangelistic work and lack of missionaries, it was not possible to hold regular sessions during the whole year, but individuals could snatch an hour or so at odd times, early in the morning or late at night, and so prepare usable translations which could be put into the hands of the people. These tentative translations, after judicious use by missionaries who would consult Korean scholars on doubtful points, formed a practical basis for the Board's later official version.

To celebrate the joyful event of the completion of the volume, a thanksgiving service was held. Members of the Board of Translators and their native literary helpers were presented by the American Minister, who was in charge of the service, with copies of the book, and appreciative words were spoken. The Board at that time consisted of Rev. H. G. Appenzeller, Rev. James S. Gale, Rev. W. D. Reynolds, Dr. Underwood and Rev. W. B. Scranton. Dr. Underwood was then chairman of the Board and remained so till his death.



BOARD OF BIBLE TRANSLATORS.

Standing (reading from left to right): *Mun Kyung-ho Kim Miung-jun, Chung Tong-myung.*
Sitting: *Rev. W. D. Reynolds, D.D., Rev. H. G. Underwood, D.D., Chairman;*
Rev. J. S. Gale, D.D., Rev. George Heber Jones, D.D., Secretary.

CHAPTER XI

THE BROADENING RIVER

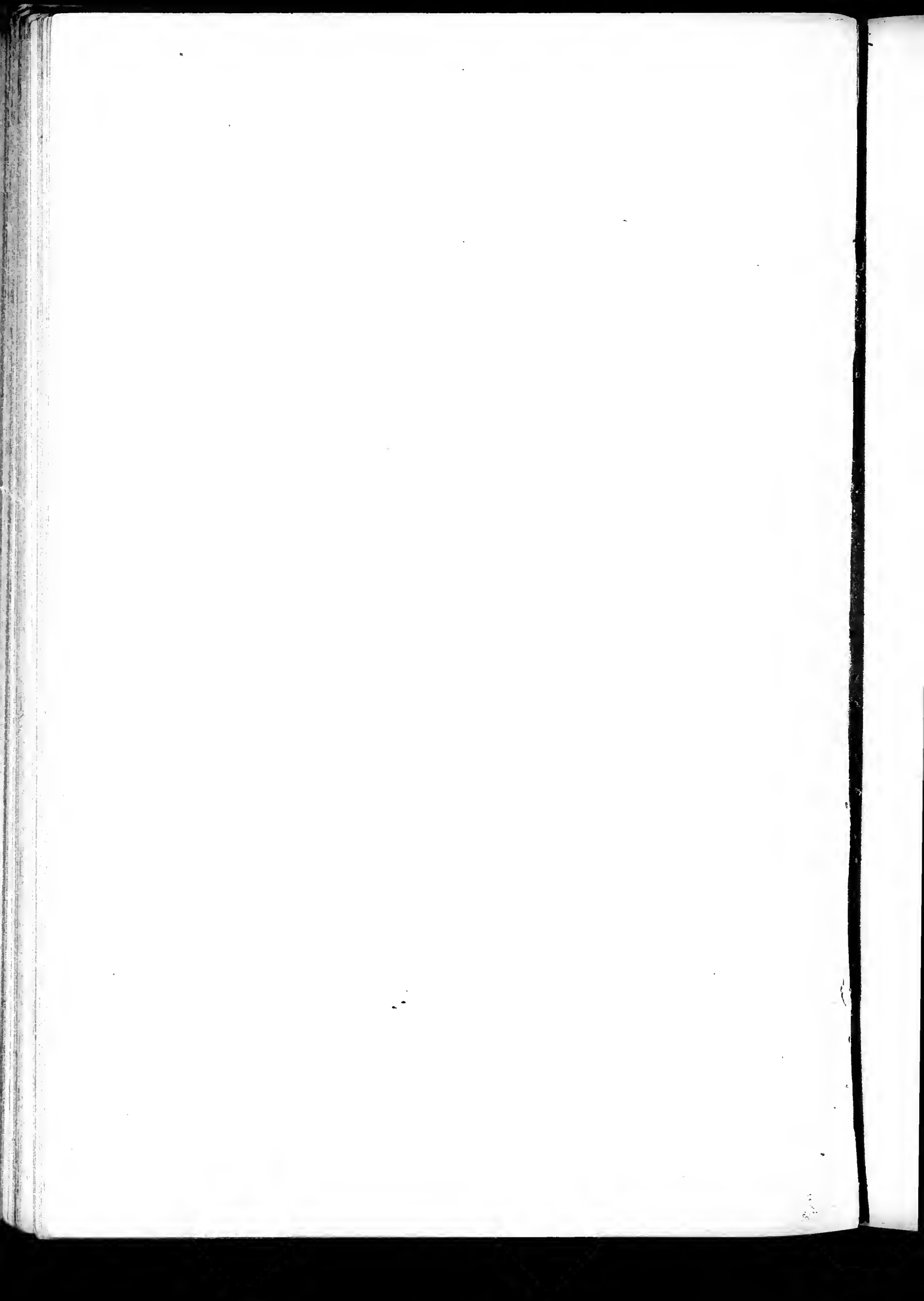
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Dr. Underwood had felt for a long time that a special evangelistic effort should be made for the nobility and gentry. They seemed to be hedged about with all sorts of hindrances to their acceptance of Christianity. Every official must worship on the regular occasions when the Emperor bowed before the royal shrines. In most cases the official was the head of a great group of families and had charge of the worship tablets for the entire house, as well as oversight of important graves, where regular services and sacrifices were offered on numerous official mourning days. In addition, with scarcely an exception, they each had at least two, if not more, wives, with families and children, to whom most of them were sincerely attached, more, indeed, in most cases, to the second than to the first wife to whom they had been united when very young by parental arrangement. So every social, political and religious influence of their lives seemed to shut them out from the church. To give up all hope of future political honors or resign what one had; to tear from one's heart the wife and children of his tenderest affection; to lose his income, and bring disaster on his home, to bring about his ears the angry accusations of his whole clan and ostracize himself from his peers, was something which would naturally make even a believing nobleman hesitate long. To accept the new faith demanded tremendous sacrifices. But Dr. Underwood always hoped for the conversion of every one and, almost impossible as the situation seemed, he yearned over them and was always trying in one way or another to win them. He certainly won their very hearty friendship, of which they were continually giving evidence, by sending him gifts of specially fine fruits, or Korean ar-

ticles of interest, handsome screens, or perhaps a photograph of the sender, with frequent visits, invitations and marked attentions at public functions.

Knowing it was out of the question to ask them to attend church, Dr. Underwood sent out invitations to a large number to come to his house to talk over questions of religion. This call met a very hearty response and Korean gentlemen of the highest rank filled our two large rooms. There were princes, generals, members of the cabinet; all men of the highest families. They listened with the closest attention, many of them asking thoughtful questions, showing a real concern in what was said; some asked for books, and many called again and again to talk in private, like Nicodemus of old. Meetings were held regularly Sunday afternoons, and a stereopticon exhibition was given one evening showing a series of scenes from the Life of Christ. Dr. Underwood usually had some other missionary with him on those occasions who also could speak Korean freely and win and hold the attention of his audience. Though I do not remember that there were any direct conversions at that time, some of the men later did become Christians; they all became, at least, the friends and well-wishers of the Gospel, were not averse to seeing members of their families baptized, and some of them went so far as to say that Christianity was the power that was needed to purify and uplift the nation.

About this time Dr. Underwood was approached with a suggestion that he should help them establish a State Presbyterian Church in Korea. The Emperor himself and all the Court were to be baptized. Fearing the power and influence of Russia, they dreaded the possibility of being

forced to join the Greek Church, which would make them practically the subjects of the Czar, and preferred, if they must adopt another religion, to adopt that of the disinterested Americans rather than that of one of their encroaching neighbors. Dr. Underwood was, of course, obliged reluctantly to refuse this offer and to explain that not thus were our churches organized, nor were people received into the church in this way. However, when disaster smote the devoted little country and many of these men were in prison or hiding, in jeopardy of their lives, some of them remembered the teaching they had heard and became true Christians.

About this time we were compelled to take a sea trip to Vladivostock on account of illness in our family. We crossed to Japan and so up the coast of Korea, taking the new hospital ship—prepared in view of a possible approaching war—on its first voyage. We stopped a few days in Wonsan and saw our friends, the Griersons, Footes and Mr. MacRae, recently located in their new field. By the time we found ourselves back in Seoul, the change and sea air had worked entire recovery, but, before that sea trip, there had been many weeks when I was a helpless invalid. About that time Dr. Underwood assisted in nursing Dr. Avison, then very low with typhus fever, of which there were several cases among missionaries at that time.

That Christianity is the great leveler of classes and the destroyer of man-made distinctions of rank has been shown in Korea, as well as in every other land where its influence has been felt; but obviously this can come only after Christianity has been accepted and has worked its wonders in people's hearts. Even in democratic Amer-

ica, the attendants of poorer missions and Fifth Avenue congregations do not often mingle; so much more the aristocracy and even the upper middle classes of ancient Korea scorn to be seen in the company of the classes to whom, on account of their very need, the Gospel of Christ comes with the greatest appeal.

The representatives of Christianity had, as we have already shown, early received the favor of officialdom: the princes of the realm had delighted to honor many among the missionary force. But how to bring these same men into touch with the vitalizing force of the Gospel was something Dr. Underwood had long pondered. Members of the aristocracy and the younger set, who prided themselves on their station would never set foot inside of a church where their spotless robes might be soiled by contact with the garments of a former slave, or where they themselves might be spoken to by a coolie. Pondering, praying, talking, Dr. Underwood came to the conclusion that a club would solve this problem. In the Korea of that day there were no places of evening amusement, and a club which would provide entertainment, instruction and a meeting-place would have many times the attractiveness of a similar institution in America. Where to go to find backing and support for a Christian club was easily answered. After consultation with his friend and associate of the Methodist mission, Mr. Appenzeller, Dr. Underwood and he each prepared a letter to the Y. M. C. A. in America. Mails were slow in those days, but at last came word that the Y. M. C. A. was ready to seize the opportunity and would come over and help us. Still better, the secretary, Mr. P. L. Gillette, young,

full of energy and enthusiasm, came in 1901. His enthusiasm was all needed and used at first in the study of the language. Dr. Underwood bent every energy toward preparing the way, talking, suggesting, communicating his enthusiasm to others. Largely through his efforts, a suitable site was secured, a part of it being given by a Korean gentleman, whose heart was touched to do something for his people by Dr. Underwood's story of what people in far away America were ready to do for his fellow-countrymen.

In 1903, the Association started work in earnest, with Rev. J. S. Gale as its first president and, within a few months, 263 members had been enrolled. The work was that of the Y. M. C. A. the world over and need not be described here; but its appeal to the Koreans was greater even than had been hoped. Having survived the period of its initial difficulties, it has gone on and on until to-day it is one of the largest single institutions in Korea and its influence extends into most of the schools, Christian and non-Christian, in the country.

Dr. Underwood's interest in and enthusiasm for the work never flagged, and we shall in further chapters have frequent cause to speak of his efforts for it, teaching, acting on its Board of Directors, as its president, and in these capacities piloting it through several of the stormy and difficult passages which come to every such institution.

About this time, Dr. Underwood had a curious bicycle accident. There is in the city of Seoul a great open drain with a hard, stony, pebbly bottom, which is at most times of the year nearly or quite dry, but in the rainy season carries a roaring torrent to the river. This

lies ten or twelve feet below the streets and is crossed at intervals by stone bridges. These have no parapets or side guards of any kind and are often rather crowded by oxen, chairs, pack-ponies, men, women and children passing and repassing on not too wide a space. In the dry season, when there was no water in the drain, Dr. Underwood was crossing one of those bridges on his bicycle, when suddenly he saw directly in front of him, almost under the wheel, a little child who, no doubt, had darted there to escape some ox or pony. It was impossible to stop quickly enough and there was no way to turn, for, just at that moment, the place at his right side was occupied, while at the left was the edge of the bridge. He saw in an instant the only way to save the child was to turn his wheel off the bridge. This he did with splendid recklessness. He took a straight fall of ten or twelve feet to the stones below and escaped, absolutely unhurt, although rather severely shaken. This has always seemed to the writer little less than a miracle, an apparent instance of angels lifting him up in their hands lest he dash his feet against a stone. Perhaps most of us would have done what he did, after taking time to decide what should be done, but the sudden grasp of the situation and the instantaneous decision were very characteristic of him.

During this year, our mission was asked to sell our house and property to the Government. The property lay between the American and Russian Legations and opposite the French. Not only our own home, but that of two other missionaries, stood on this large and desirable site, and His Majesty, it was said, desired to build a residence there. Dr. Underwood heard this with

much regret, for the house was very centrally located for his work, near the city church, easy of access and known to all the Christians, as well as to nearly everybody else in Seoul. There were purely personal reasons, too: he had lived there for fifteen years; there he had taken his bride; there his child had been born, and a thousand tender associations centered around the place; the garden was full of beautiful flowering plants and vines, fruit trees and bushes, for he loved flowers and found almost his only physical pleasure in caring for them. With his brother's financial assistance, he had improved the house, putting in the steam-heater, hot and cold water, great fire-places in three rooms, and a small conservatory. All this had taken time and strength as well as money. Houses in Seoul were not to be had for either love or money and the sale of this would mean the expenditure of more time and labor in building another. At his brother's instance, he had offered to buy the property from the mission about two years previously, but there seemed to be a strong objection on the part of several to his having his private home, and he was promised that, if he would give up the idea, the house should always be considered his residence. As the feeling seemed to be so positive, he yielded his own wishes, as he invariably did when the question was not one of principle, but now the mission thought he ought to relax his claim and allow the Government to buy the place.

It was stated that the Emperor had called the American Minister and asked him to order the mission to sell that property. The latter carefully explained, to His Majesty's amazement, that the Minister had no power

to order any Americans to sell. "Well, then cable to Washington and ask the Government to order them to sell," was the reply. There was still greater astonishment when the ruler was told that even the American Government had no power whatever to force the humblest American to sell against his will. So our Minister came, urging only that to displease the ruler would be bad policy for our work. Dr. Underwood, recognizing that the welfare of the work came before everything else, decided that the house and garden must go.

The house was sold, much of the furniture auctioned off and the rest carefully packed away since Dr. Underwood's furlough was nearly due, and he was not sure whether he could occupy the house on his return.

Another matter which called for great wisdom and patience at that time on his part and that of Dr. Avison, was the very active opposition carried on against the new hospital which the Doctor was then planning to build. Mr. Severance had given ten thousand dollars for the erection and equipment of the new building. Not so very large a sum for a hospital when we think of the hundreds of thousands and even millions that go into American hospitals, where they are not half so much needed as in the Orient, where there are comparatively none. It was a generous gift for one man, especially taken together with his many other benefactions, but not too much, hardly enough, indeed, as it turned out, for a well-built, well-equipped hospital in Korea. So Dr. Underwood felt, and warmly supported Dr. Avison in his determination to have the best sort of building possible. The objectors seemed to fear that too good a hospital would mean the extension of institu-

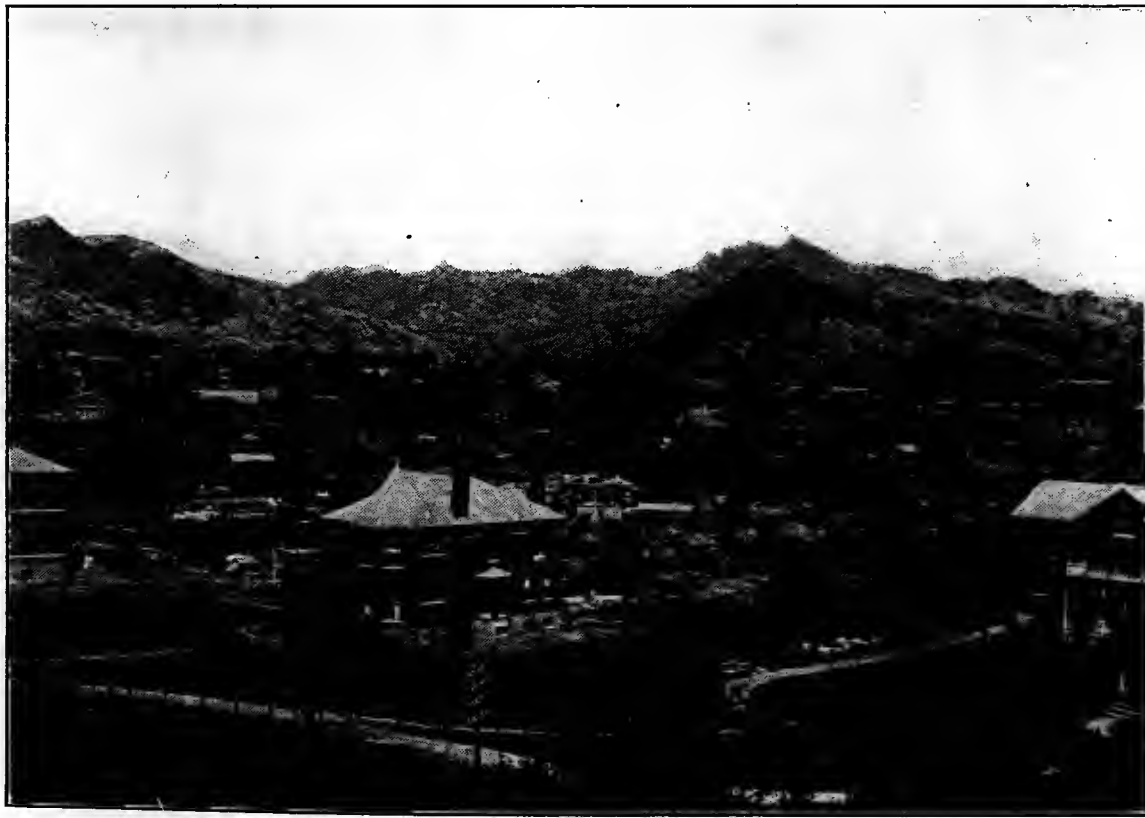
tionalism in the mission, and institutionalism, they feared, would crowd out evangelism and spirituality. Cases were cited of missions in other countries in the East where evangelistic work seemed to have been crowded out by educational and medical institutions. They desired Dr. Avison to promise that, if they consented to his using the ten thousand dollars, he would never ask any more, and they voted that the Seoul hospital should never have more than one doctor. Dr. Avison and Dr. Underwood, supported by their whole station, refused to adopt such a policy and carried the matter to the Board. Subsequent developments in Korea and other fields have demonstrated the spiritual as well as physical value of medical missions on an adequate scale.

Reading the life of Mr. Moody the other day, I came across a few sentences which struck me as exactly depicting Dr. Underwood's character and experiences in his mission: "It has been remarked that Mr. Moody frequently determined upon a course that did not appear wise to his friends. This meant that their perspective was confused by what appeared to be insurmountable obstacles. *Such obstructions never obscured Mr. Moody's vision: if once he thought an object worth attaining, he undertook its achievement with an enthusiasm and vigor equaled only by his determined perseverance. Many of his enterprises would have been abandoned by a less courageous and persistent character. For him obstacles were only an incentive to greater effort.*" This is an exact pen-picture of Dr. Underwood, except that Mr. Moody was comparatively free to do as he liked, in spite of opposition, while Dr. Underwood sometimes could not follow out what he saw to be best, without a clash or

a rupture with the mission he loved. The Board in America decided on carrying forward the more liberal policy with reference to medical work, and the Severance Union Medical College and Hospital, costing ultimately some \$150,000 instead of the \$10,000 which was then thought to be too great a sum, has come to be regarded by all as one of the most helpful factors in the Christianizing efforts of the missions. In fact, it has now the support of all the missions and commands their hearty cooperation.

In 1901, his regular furlough being due, he and his family turned their faces toward the homeland. As neither the time nor expense was very different whether the journey was made via the Pacific or the Indian Ocean, he chose the latter, as he had been advised not to visit America until he had had a period of entire rest in some European country, where the language would be an obstacle to his making addresses. We landed at Naples and enjoyed greatly the music, the people and the lovely bay. We visited Herculaneum and Pompeii, studying with intense interest those ruins which tell such a heartbreaking story of how little civilization and art can do for the moral uplift of a people; where beauties of nature, combined with everything that art could devise, seemed to have accomplished absolutely nothing toward the redemption of the higher nature.

In Rome, while in St. Peter's Cathedral, Dr. Underwood was taken with a severe chill followed by fever. It was an unhealthy season in Rome, and Roman fever, that dread of tourists, seemed to threaten. But there was work still for him to do and, in a day or so, he rallied and we proceeded on our journey, stopping a few days each in

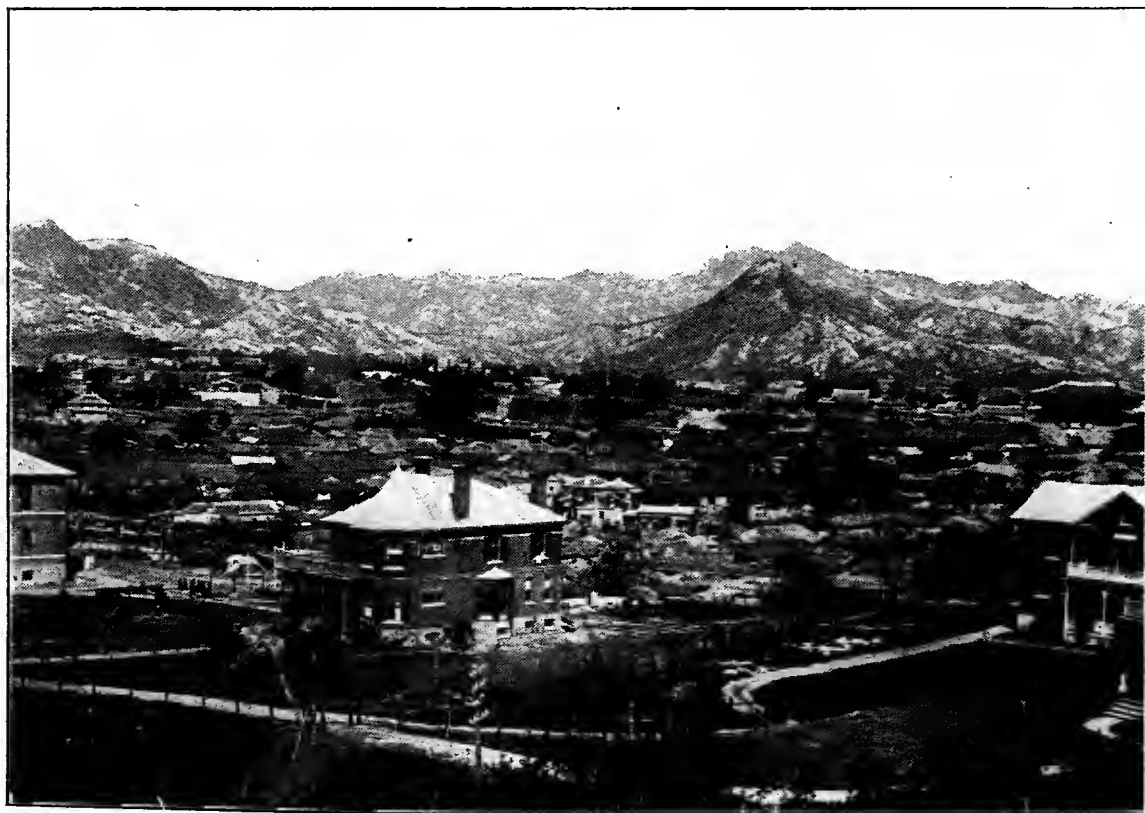
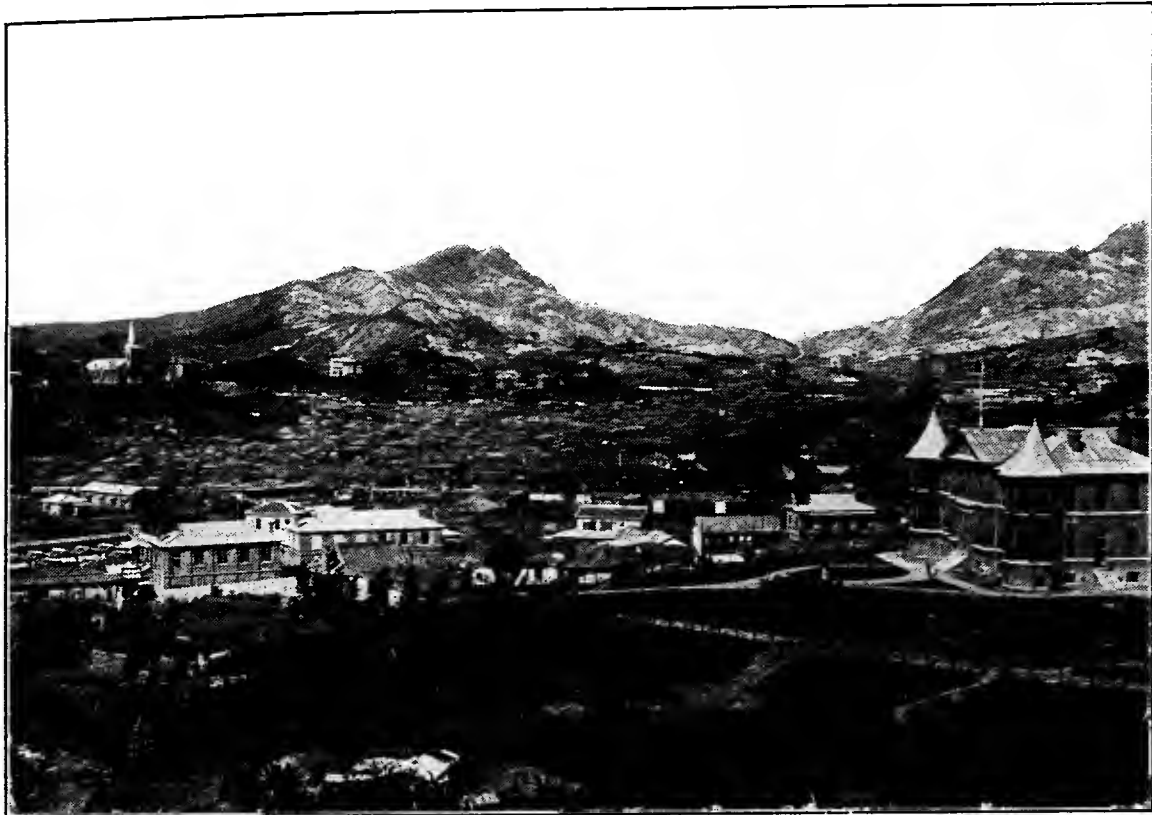


Severance Hospital and Surroundings

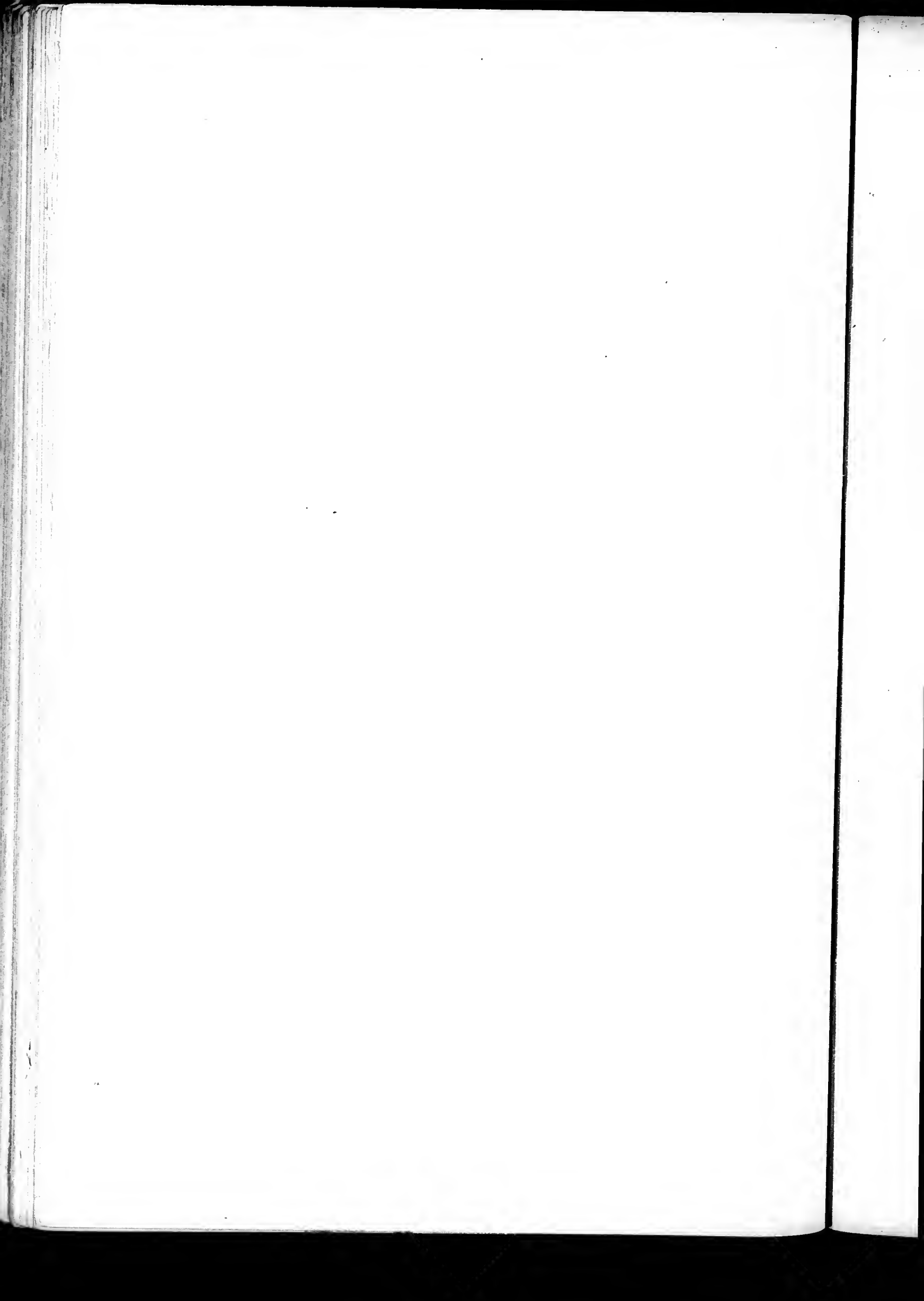
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Severance Hospital and Surroundings



Florence and Venice, but hastening, as the season was too late for a long stay in those unhealthy cities. So we hurried on to Lucerne, where we expected to spend a few weeks of summer in some inexpensive pension.

But illness again attacked him soon after reaching Switzerland. The doctor ordered perfect rest and strict quiet. So what had been intended only as a rest for the mind from heavy responsibilities and exhausting literary work became an enforced rest of body as well. He found a very attractive farmhouse pension with extremely modest rates, affording a wonderful view of lake and mountains, with good and plenteous, though simple, food, and very good neighbors, in the little village of Wegis on Lake Lucerne, and here he settled down with his family for the summer months.

In the fall, he was somewhat improved and we moved on to Paris. Shortly after we found ourselves in London, where we greeted the relatives, who were now a smaller circle than before. He saw the Tract and Bible Society agents and made a few addresses. We then hurried on to America via Antwerp.

He was now much better and ready to take up his American work of arousing a deeper interest in Korea in the mind of the church and of getting more men and money for the work. Back and forth he went, north, south, east and west, almost without cessation, covering thousands of miles, traveling when possible at night and making addresses in the days and evenings.

While in America on this furlough Dr. Underwood preached the baccalaureate sermon on Commencement Sunday at New York University, and also delivered an address on missions to an immense audience in Carnegie

Hall on foreign missions night of the General Assembly then convening in New York. He seemed as little elated by the liberal praise his address received as he was discouraged or disheartened by obstacles and opposition.

As usual, when in America, the family made their home with his brother or sisters. After a short visit in the early summer to Ocean Grove, where both his sisters had gone with their families, we started westward on the way back to Korea, and, by request of those in charge, went to the conference at Winona for a week, where he was to address some of the meetings. There he met a large number of the most influential evangelistic leaders of the country.

CHAPTER XII

GLOOM AND GLEAM

SOME months after our return from America, there was a great deal of trouble in the Province of Whang Hai, part of which territory was in Dr. Underwood's pastoral care, caused by the action of certain Romanists who extorted money from the farmers and peasants and defied and even arrested officers of the law. They were incited to this, apparently, by a priest who, we have since been forced to believe, had become insane through long solitude. At any rate, both his own conduct and that of his immediate followers seemed irrational. Dr. Underwood, who had known him, having met him on several of his trips, would not at first believe he was cognizant of what was being done, and wrote him a kindly letter; but he replied in a very defiant way, frankly admitting all that he was charged with and defending it. The people who were tortured, robbed and forced to give up the deeds of their farms were in many cases heathen, but quite a number of Christians, too, were among them, and their complaints began to come to the ears of the missionaries. Two or three of the farmers had carried their troubles to the French Legation, but no attention was paid until they began to publish the matter in the Korean daily papers. Perhaps they had not been understood before, but now

the French Minister asked the Government to have the men beaten and imprisoned. Dr. Gale and Dr. Underwood then went to the Foreign Office and pleaded in their behalf and also took the matter to our own American Minister, Dr. Allen. The latter arranged for the Korean Government to have a commission appointed to go to the capital of the Province, Hai Ju, and investigate. Dr. Underwood and Dr. Moffett of our mission were requested to be present and make sure of a true report of proceedings lest Koreans might be bribed or intimidated in telling the tale. Every art was tried to block and delay proceedings, to annoy and overawe the judge and, by special messengers, telegrams and letters to the Government in Seoul, to limit his power, hinder his work and undermine him at the capital. Dr. Underwood watched the case very closely and thought the trials were carried on with great justice, wisdom and equity. The commissioner, however, was at last wearied and bullied into sending his resignation to Seoul, which, however, was not accepted. All the charges were fully proved. Drs. Underwood and Moffett spent some weeks in Hai Ju carefully studying these matters. It proved to be a regular system of blackmail laid on the whole community. The people were really on the verge of insurrection when the commission was appointed. The result of the trials was, so far as retribution was concerned, most unsatisfactory, though those who could be brought to trial were proved guilty; the majority, who could not be caught, went scot-free. However, the atrocities ceased and no more has been heard of such doings in Korea from that time to this. So, as a preventive measure, the trial in the presence of Americans did good.

The Theological Seminary of the Presbyterian Church was opened in 1902 with Dr. Moffett in charge. Its first graduates were ordained in 1907. From its beginning, after his return, Dr. Underwood taught several hours each day in different classes during the three months when it was in session, but later, when other work pressed too heavily, only during six weeks, some other missionary taking his place during the other half of the term. Often Dr. Gale and he alternated in this way.

On our return from America, we re-entered our old home, which the Government was not yet ready to take over, and, indeed, it would have been hard to find a place elsewhere to bestow ourselves. Dr. Underwood had yet to find a site on which to build his house. He had decided to build at his own expense, rather than at that of the mission, wishing to add, as before, the steam-heater, bathrooms and conservatory, none of which would he allow the Board to supply for him, even had it been able and willing to do so, and he deemed it best to own a place which he could build according to his personal needs and tastes.

It may be as well to add a word of explanation here. Although he was very far from being, as some people said, a "millionaire missionary," he had some means of his own, and was able to build a good house. Owing to his very careful oversight of the work and the cutting out of non-essentials here and there, barring the steam-heater and bathrooms it cost less than some of the mission houses which did not look so large.

In the matter of getting a site for his new home, he had a great deal of trouble. A dishonest land agent

secretly bought up a large part of the site which Dr. Underwood had selected, after a few of the small owners had been bargained with; so that, with more money than he felt able to throw away already spent, the remainder of the little lots necessary to a good site suddenly rose to what was to him a prohibitive price. The agent, no doubt, working on the millionaire theory thought that, to save what he had already bought, Dr. Underwood would pay anything. The whole affair seemed to have reached a deadlock. Time pressed and he decided to risk the loss of the already invested money, and seek another site. One was soon found with a magnificent outlook, quite above everything else in the city. This was easily purchased at a very reasonable price, and men were set to work leveling, preparatory to laying foundations, when suddenly he was informed, by the arrest of all his workmen, that an error had been committed; the site was not only directly above a temple, but it overlooked the distant palace grounds. He was told that no foreigner might own that land, but if he would give up his title, anything else he might ask should be his. He first insisted on the release of his innocent workmen before he would make terms and then willingly consented to choose another place. He had no wish, he said, to do anything to displease the Korean Emperor, so he asked for the site he had first selected and the Government people bought it at a fair price from the dishonest land agent and gave Dr. Underwood a generous exchange for the one on top of the hill. This was bought in the spring of 1903, and Dr. Underwood at once set to work having trees and bushes planted all around the place and

gave orders to take particular care of every tree and flowering shrub already there, for gardens and trees were very dear to his heart. He planned a home much like the old Korean house in which he had lived so long, modernized and Americanized in everything that makes for comfort and convenience, but still built on the lines of native Korean architecture. The hospital and homes of doctors and nurses were being built not far away, so that evangelistic and medical workers might have the advantage of being near together.

Dr. Underwood found on his return from America that the Sai Mun An church, which had been built by the people's cholera funds, was now far too small. The congregation had steadily grown and there were many waiting for baptism. The membership, which had been 263 in the year 1889, was 401 in 1901. He found them carrying on five missions near the city within a radius of five miles, where chapels had been built, and they had also several other missions in districts where services were held in private dwellings. The church members conducted all. They had given during one year \$268.18 gold for school and church expenses, charity, and evangelistic and missionary work. It must be remembered that the wage rate at that time was not more than 20c. a day and most of the people were of the working class. Six weekly Bible classes were held in different neighborhoods for women, and several of the women would often go off on a six weeks' trip to the country with one or another lady missionary to assist in mission work, only asking their expenses in payment.

Chan Dari, one of the most flourishing of the Christian groups, under the direct wing of the Sai Mun An

church, had begun some years before. A man who had been the caretaker of a prince's family cemetery became converted and, rather than continue to prepare the regular sacrifices at these graves, had resigned his position, though it meant giving up his whole income and the house in which he had lived for many years, and in which his children had been born. But the owner of the graves would not let him resign: he was too old and trusted a friend; the prince would hire some one else to prepare the sacrifices, Ko must stay and take care of the graves. So he remained as one of the pillars of the little church. There was another young man, very erratic and impulsive, a Mr. Ye, but full of zeal and faith, whose energy and enthusiasm knew no bounds. These two, helped by workers from the city, did much in bringing the families of the village to believe and in getting the small chapel built. But after a time, Plymouth Brethren began to disturb the growth of the little company. Mr. Ye, our erratic friend, was entirely won away. He began to feel that a church organization is unscriptural, that his pastor was wrong to receive a salary and that the church ought to disband. Dr. Underwood and some of the leading Christians talked and prayed much with the young man and with the church members, most of whom were eventually restored, but their arguments did not affect our good Mr. Ye. Chan Dari had already, at the time of our return, been set apart as a separate church. Our good friend, Mr. Hulbert, preached there regularly for months in Dr. Underwood's absence, and also often filled his pulpit at Sai Mun An church.

I believe it was about this time that one of the most formal official luncheons was given in the summer pa-

vilion at the North Palace, at which a guest of extremely high rank, I believe, from Japan was to be entertained. The grounds there are very beautiful, with grand old trees, charming summer-houses, pretty lotus ponds, lawns and flowering shrubs. Foreign Ministers and their wives, with a few of the older missionaries only were invited. On this occasion, the highest of all the Korean princes both in actual rank, official position and in royal favor showed a very signal mark of regard for Dr. Underwood, who, with his wife, was unavoidably late. Their places had been removed and, before another plate could be laid, the Prince quickly rose, gave Mrs. Underwood his chair and, motioning away the attendant, served her himself. Considering oriental ideas of rank and class, this was a very remarkable condescension, a special token of friendship for the missionary. The Prince had probably never before in his life carried a plate or cup to serve any one or even the smallest article for himself.

On Dr. Underwood's return from America, the mission took over his field in the Province of Whang Hai, where his earliest work had been done and wonderful harvests had been reaped, where the people loved him as a father, and where he had seen the little children grow up to become young men and women, and the number of Christians from a handful to many hundreds, if not thousands. The rule had been that the mission could not take from a man the field which he had been the first to sow and which he had cared for and brought to successful growth, without his consent, but, during our absence, this regulation was changed and his retention of his charge was left to his own station to decide. As this

field was very large and at a considerable distance from Seoul, the other missionaries thought that, considering his many other responsibilities, he could not properly care for it and continue to do his other work with any expectation of both being well done, and so, though he assured them that he could carry it all and referred them to past years when he had done so, they failed to realize that he could do more than the average man; they did not take into account his indefatigability, his resourcefulness, his power of using others and his ability to carry a mountain of work; and so the people and their beloved pastor were separated. How they pleaded! How they sent deputation after deputation begging their pastor to come back! All without effect.

Perhaps it is God's way that, when people seem to be depending too much on one man, God removes him to teach them to begin to walk alone, and though in the beginning it may seem to be harmful, in the end they may learn better how to depend on God more fully, on God only. At the time of this writing, again Koreans are crying: "We hoped in him, but now our hope is in vain!" "Having no one on whom to rely, what is there for us to say!" How often God takes away our props, so that we may look only to Jesus! I say, perhaps this was what God intended, though, in this case, I doubt whether He had more to do with it than to allow it. He may make it work for good, but, looking at it from a human standpoint, it seems to have been a blunder, carried out in spite of the advice and experience of a senior missionary. But though Dr. Underwood was very sorry, he uttered no complaint, and tried to bring the people to be resigned to their new bishop; he even

went into the province at the latter's request and held the annual classes.

At about this time, the Rev. Dr. Devins, editor of "The Observer," of New York, making a trip around the world, came to Korea for a short visit. He was an old friend of Dr. Underwood's and the latter desired very much to obtain for him a sight of the beautiful park, gardens and charming buildings of the deserted and so-called "haunted palace." He found, on application at the American Legation, that for some months the palace had been closed to all visitors, none of the foreign officials of the highest rank had been able to obtain admission for any one; our minister had failed on more than one occasion, and said it would be useless to try. Dr. Underwood, however, did not despair. He sent a message directly to the Emperor, begging the privilege of taking some friends through the grounds. In reply, a special permit was sent, with a very kind message that His Majesty could never forget Dr. Underwood's services to himself, and reminding him that they were brothers.

Arrived with his friends at the palace gate, a gentleman was there waiting to conduct the party through the grounds and, when all had been seen, they were taken to a pavilion, where a delicious repast was waiting, the emperor having sent his own cook to prepare the viands in honor of his friend and his guests. This incident is related merely to show how warm was the feeling with which this missionary was regarded by royalty and the nobility, as well as by the common people, the country farmers and peasants.

In the latter part of 1903, a remarkable revival began

in Wonsan. The writer has always believed that this was the first of a wonderful shower of blessings which some three years later fell upon the whole native church of Korea.

Dr. Hardie, who then lived in Wonsan, tells how two Christian women had been praying daily for an outpouring of grace, and how meetings were arranged for. He was asked to prepare to lead the missionaries in some weeks of Bible study, but, as he tried to make ready, he himself was convicted with deep and overwhelming grief and repentance for coldness and shortcomings. He openly confessed before both the Korean church and the missionaries, and begged for their prayers. Others were overcome with like conviction and repentance until all the missionaries and the native Christians had received a baptism as of fire. The story of the thrilling experiences at Wonsan spread all over the country and, in the spring or early summer of 1906, a very similar wonderful revival swept one of the mission stations of the Southern Presbyterians, and was followed in 1907 by the great revival which spread all over the north wherever there were Christians. They were all alike in character, affecting foreigners as well as natives, marked by an agonizing sense of the hideousness of even the smallest sin, which frequently felled the penitent to the ground unconscious or in terrible convulsions of horror and grief. This was followed by confessions of every thought, word or action committed against God's holiness. There was prayer continuous and heartfelt; whole congregations prayed aloud at the same time, and wept and rejoiced together. Especially during the winter of 1905 and 1906, all over

the various missions, many had been moved to most unremitting prayer for the gift of the Spirit and there was a feeling everywhere that a blessing was coming.

From the remarkable similarity of these revivals, there is little doubt that the beginning was there in that little missionary community in Wonsan, perhaps brought through the prayers of those two good women. Illness had forced Dr. Underwood to leave the country at the time of the revival in the north, so that he was not privileged to see it personally, but the letters which reached him, with vivid descriptions from those who had felt its power on the field, filled his heart with holy joy.

The Underwood Shelter, not being needed any longer as a refuge for outcast sick, was at this time, in 1902 and 1903, used as a home for destitute children. Dr. Underwood had placed it at the service of a couple of good women who, partly at their own expense and partly by donations from various sources, were trying to care for and teach a few little homeless children. A committee of missionaries, of whom Dr. Underwood was one, undertook the business management and to advise the ladies in the various problems which came up in their work. Quite a number of little ones were helped and brought into the fold of the church. The time, care and thought he gave this home, in the midst of all his other work, were considerable.

In the spring of 1904, the palace in which the Emperor was residing burned down at midnight and the royal family came to a so-called library building next door to the Underwood compound, which had been fitted up to receive foreign or other guests of distinction, and part of the royal household also occupied another

residence almost directly back of the Underwood house, next to the Russian Legation. There were more commodious palaces, but with bitter associations or not in readiness for use, and the Emperor, since the death of his Queen and his own forcible detention, had preferred to be in the close neighborhood of foreign officials.

At two o'clock on the morning of the fire, Dr. Underwood was informed that he must vacate his house—which, it will be remembered, had been sold some time ago—that day, as it would be needed by the Emperor. This was, indeed, startling news. His new house was not yet finished, scarcely a room was ready for occupancy, workmen were laying floors, painting, doing last things everywhere. The work had been hurried, but he had been assured there was no haste, and one cannot hustle the East beyond a certain point. He had done much of the work of laying water-pipes and putting in the heater and radiators with his own hands in the freezing winter weather, for there were no skilled workmen then for things like these. Pipes must be fitted and screws cut, joints put in—well, the writer is only a woman who knows little of these things. But to make the house what it should be in healthfulness, comfort, convenience and yet not too costly and, at the same time, not to neglect his mission work, took an expenditure of physical strength and vital force equal to several years of his ordinary life. He plainly showed the strain at that time. The Chinese contractor, too, whom he had engaged, tried to cheat him in every possible way in materials, in the number of workmen, in the time, and finally flatly refused to finish without more pay than the contract stipulated. In addition, without the greatest vigilance,



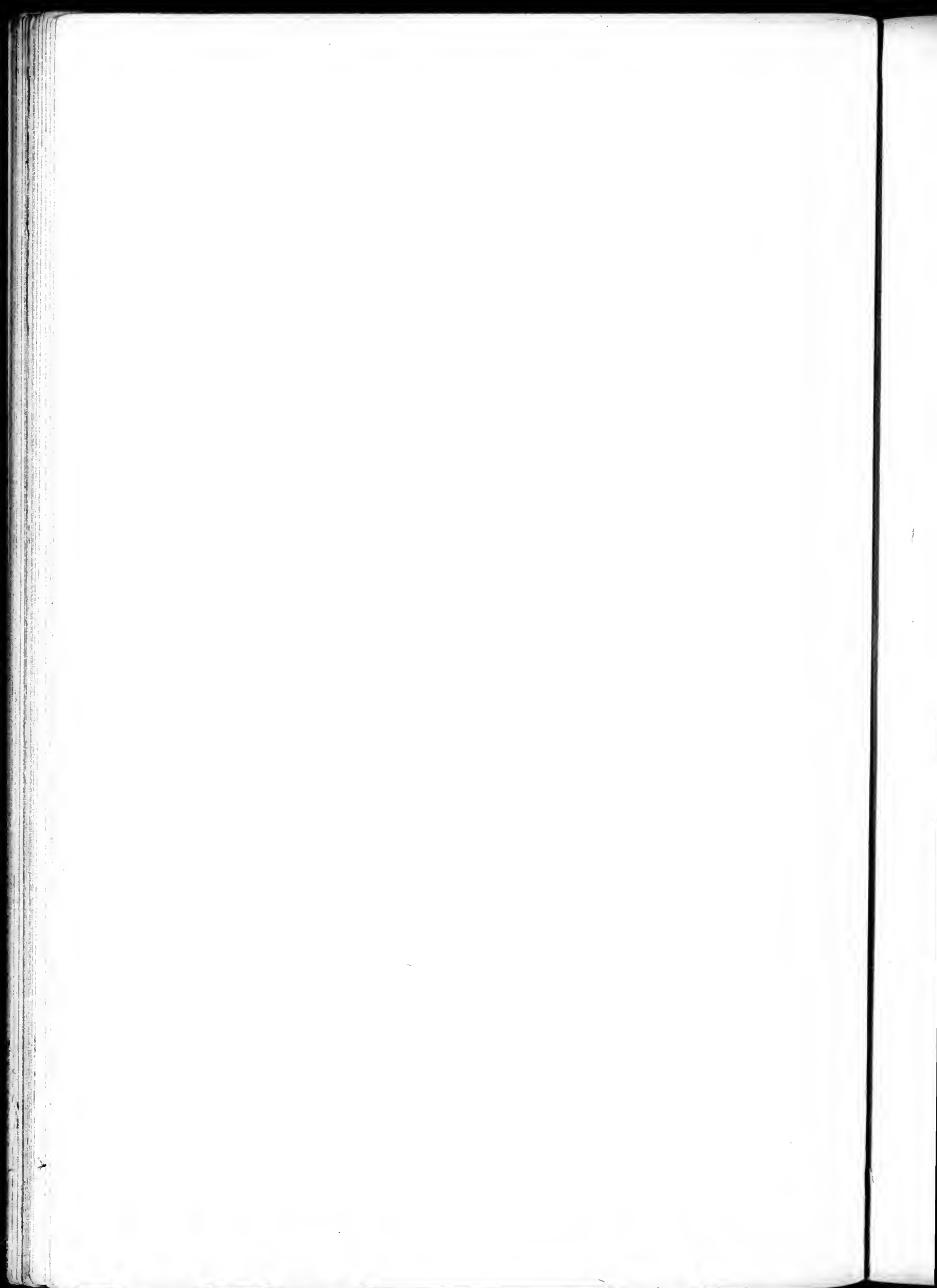
Dr. Underwood's Home in Seoul, the gift of his brother, Mr. John T. Underwood

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work had frequently to be pulled out and done over, and at such times the coolies would strike. These coolies come early in the morning, but they stop for a twenty-minute smoke every two hours, which is simply distracting to people who are in a hurry to get into their house. So that contractor had to be got rid of, and our old friend, Mr. Harry Chang, took up the task, after which all went well. I only wish there were space here to tell what a friend this Chinese gentleman was to Dr. Underwood for nearly thirty years and in how many ways he showed him kindness. Between the two men there always existed the warmest respect and good will.

However, doing the best they could, the house was not done. The one we were in was sold and, when royalty commanded us to go, there was nothing else but to go somewhere. There was a pretty fair Korean house on our new place in tolerable repair and Dr. Underwood planned for us to camp there for a time if he could only find room for furniture and other belongings in the main house. There was a room or two in the basement where he thought they might be stored. So, before daylight, the big zinc-lined storing-boxes were brought up from the cellar; pictures, rugs, house linen and china were stuffed in. Things were being stacked away famously when, lo, another official called and Dr. Underwood was told the Emperor did not need the house and had far rather he would continue to keep it as long as he wished. No doubt, the earlier message had been the work of some overzealous official. This news was, indeed, a relief. So some of our lares and penates were

hustled out of their beds and set in their usual places for a few weeks more.

Hardly was this visit over, when there was another arrival. The youngest prince, about seven years old, an attractive little fellow, full of curiosity to see a foreign house and a foreign child, had come. Could he only have come alone, or, at most, with one or two attendants! But with him surged in a crowd of teachers, interpreters, followers of all ranks and ages, a motley company, all over the place. Our things, of course, were not yet restored to order and we had been up practically all night. However, the strictest formalities were necessary and the young gentleman was shown everything and treated the best the family knew. He made two or three other visits at our house that same day and on the succeeding ones, never seeming to tire of seeing our son run, play American games, climb trees, etc. As the writer sprained an ankle in hurrying to admit him one day, any amount of fruit, fresh and candied, as well as flowers, were sent daily with kind inquiries; in fact, our little friend on two or three occasions sent or even came before we were up in the morning to inquire concerning the invalid.

CHAPTER XIII

THE JAPANESE PROTECTORATE

BEFORE our new house was ready, the long-threatened clash came between the Russians and the Japanese. The capital was full of soldiers; warships brought marines of every nationality to each of the Legations, but, although there were so many soldiers, Seoul was comparatively orderly. The Japanese set to work almost at once building railroads and ordinary roads to the north and to Fusan in the south, making a much more direct route to the straits of Shimonoseki, whence troops could be ferried and then transported by rail to Manchuria. While the soldiers were remarkably quiet and orderly, there were a great many camp followers who subjected both the native populace and foreigners to a great deal of rough and, at times, brutal treatment thus giving their people a bad name. Of course, the Japanese Government had at that time no means of policing the country or of controlling such people. Rough men sometimes entered private houses, cut down trees in private gardens, abused our servants, and made themselves very obnoxious indeed.

One incident which occurred about this time is worth relating, both as showing the unsettled condition in Korea and the character of Dr. Underwood. The railroad from Seoul to Wonsan was then in process of

construction. It was being laid just then through the village of Han Kang, not five minutes' walk from our river home, where a newly married couple of missionaries were spending their honeymoon. Dr. Underwood walked down there one fall afternoon with his young son to conduct a religious service in the village. The keeper of the river house, a former chair coolie of the writer, an old man of sixty-five, joined him and accompanied him to the meeting, although he was not a Christian. Returning in the very late afternoon, this man, Kim, who was some distance behind them, noticed one of the Japanese navvies using very rough language and harshly treating the Korean villagers along the river front who had not yet removed their piles of lumber out of the way. Kim remonstrated with the Japanese, telling him that the working day was over, but that, if he would wait until morning, all would be done in good time. At this, the navy turned furiously on Kim and in a moment they were pummeling each other. The old Korean, who was far inferior in strength to the other, lifted his foot and gave his antagonist so fierce a kick that he rolled over the embankment to the shore below, howling with pain and rage. This, at least, was the account we heard, for Dr. Underwood was too far in advance to see just what happened. Hearing a tumult, however, he retraced his steps and saw the navy, breathing out threatening and slaughter, on the way to call up his friends and make an end of Kim. Dr. Underwood's first care was to get our rash coolie well out of the way; but Kim's blood was up and he was obstinately determined not to go. Dr. Underwood, knowing something of the character of that class of Japanese, knew that the

man's life would not be worth a song if he could be found on the return of the enraged navy with his mates; so he wrote a note to his wife in the city, five miles distant, and ordered the man to carry it at once and as quickly as possible. Thinking it had something to do with the trouble and accustomed to implicit obedience in ordinary affairs, he hurried away. Dr. Underwood, realizing that there would be further developments soon, made his way back to the summer home, asked his friends for a cup of tea and, seating himself quietly on the porch, began chatting and laughing with them as though nothing was the matter. Soon a crowd of village boys and men came running toward him with every sign of fear and distress, begging for some hiding place, saying the railroad men were beating everybody. Young Underwood hid some of them in the cellar and out-house. Immediately following them came the crowd of Japanese road coolies armed with pick-ax handles, evidently on the war-path, and dragging a poor old man from the village with them. They came up to Dr. Underwood thus in a very belligerent attitude, but he went on calmly sipping his tea as the mob rushed up and with loud and angry voices demanded to know if this was the man who had insulted and nearly killed his friend. He spoke to them quietly and said the man they had captured was quite innocent and that the person they were after was not now on the place. However, he said, it was his own servant and he would accompany them before the Consul next day and produce the man if they wished. Believing that he had Kim hidden in the house, they shouted that he lied, that the man was there and they would find and beat him. They

gathered around the missionary threateningly, and just one imprudent word or look would have precipitated a serious affair, no doubt, for, when their blood is up, such men are rash and reckless of consequences. But Dr. Underwood was not excited, angered or frightened: he quietly reasoned with them as a friend; told them again he would have the man at the Consulate to meet them, and that whoever had done wrong should be punished. With the soft answer that turns away wrath, he gradually soothed their anger. They quieted down and walked away without taking any revenge. He hoped the trouble was over and, with much relief, made his way back to Seoul. It was a record victory, for men of that class once enraged are almost uncontrollable. At that very period, a visiting Methodist bishop with two missionaries had been set upon and badly beaten by railroad navvies in another part of the country.

When Dr. Underwood reached the city, he met Kim, starting back to the village, bracing his courage at wine-shops along the way. He would have needed it all, for they would have punished him badly had they got him: it was more than likely he would have been killed, for in those rough times such deeds were not uncommon, though now the country is well policed and things are very different. Dr. Underwood, however, made the man return with him to the city.

That evening about eight or nine o'clock a distracted note came from our friends in the river house, that the navvies had returned, very boisterous and angry, and insisted on being allowed to enter the house and search for the offender. Mr. and Mrs. Hall were alone and afraid to allow them to enter, hesitated to refuse, and,

with only a slight wire screen door between, knew they might force an entrance at any minute. While they were still before the door, angry and threatening, the note had been sent. No time was to be lost. After trying in vain to get a Japanese constable or some official, Dr. Underwood got a foreign friend and together they made their way to the river. He sent a note back, to us telling his family where he had gone, that he had been unable to secure any official help, and asking us to try to get the American Minister to obtain some assistance. The writer, alarmed, hastened to Dr. Avison's house and had some difficulty in arousing them, as he was ill and all the family were asleep in bed. However, she succeeded in gaining an entrance. The doctor sent a note to the American Legation, but our Minister and his secretary were both out at a dinner. Following them up, we succeeded in getting the willing assistance of Mr. Paddock, the secretary, and also of the legation constable. Armed *cap-a-pie*, they hastened to the river on horseback, but, before Dr. Underwood and his friend had arrived, the navvies, thinking better of breaking into a foreigner's house, went to the keeper's cottage, where they found Mr. Hall's cook, who, they decided, should be a substitute for the missing Kim, though he had nothing whatever to do with the quarrel: to save face, there must be a victim, and as Mr. Hall's man was in the family he must suffer, for they knew they would stand small chance of getting revenge at the Consulate, where, indeed, they would not care to present themselves. So the poor cook was badly beaten and forced to pay for tobacco and drinks for all. Dr. Underwood found him tied up, not knowing what more

was in store for him, but the navvies released him at the request of the missionary. Dr. Underwood stayed a while with the Halls, till he was quite certain that everything was quiet for the night, and returned home, thankful that no lives had been lost in the affair. The sequel is beyond the power of this feeble pen to recount. When the Halls' cook came to Seoul the next day, he had a heart-to-heart talk with Kim, which could be heard a quarter of a mile away, on the subject of substitutionary punishment and his opinion of a man who ran off and left his friend to take his beating. As for the Halls, they decided to move back to the city at once.

During 1905 and 1906, while Mr. Hulbert was absent, Dr. Underwood edited a monthly, "The Korean Review," which Mr. Hulbert had been publishing for some years. Dr. Underwood never seemed to have so much to do that he could not take up some other work or help out a friend, and Mr. Hulbert had often rendered great assistance by preaching in Dr. Underwood's pulpits during his absence.

It was in 1905 that the Japanese, through Marquis Ito, requested the Emperor and his cabinet to sign a formal application to Japan to assume a protectorate over Korea. This was obtained after long delay and very determined resistance on the part of General Han, the Premier. On the assumption of this protectorate, the country formally passed into the hands of the Government which had practically held control of it since the beginning of the war. This had been foreseen by everybody for some time, but nevertheless considerable excitement resulted when it actually occurred. These were times of great stress in the Korean court circles and indeed everywhere

through the whole country. Dr. Underwood was daily visited by messengers from the Emperor asking his advice about all sorts of matters pertaining to the changes then taking place or likely to occur. He was urged repeatedly by the Cabinet to undertake a daily newspaper under the auspices of the Government. But he was already engaged in similar work in editing "The Christian News" and could not spare any greater proportion of his time for editorial work. Moreover, he thought it imprudent to become involved in a complicated political situation, and so declined. He was also urged to accompany a deputation which the Korean Emperor was sending to America to solicit assistance in maintaining the independence of Korea. But for obvious reasons he was compelled to decline this also. He had been repeatedly urged to accept the position of Adviser to the Educational Department of the Government, but this also he had felt unable to accept.

Some time before the consummation of arrangements providing for the Protectorate, the opportunity came to Dr. Underwood to take charge of certain private investments of the Emperor. By placing these under the control of American financiers, the interest of the Emperor might have been conserved and liberal profit realized by those concerned in the negotiations. But, although Dr. Underwood was ready to do everything possible and proper to help the Emperor, he foresaw embarrassment to missionary work because of the political phase of participation in such an enterprise. In this, as in all other affairs, great or small, Dr. Underwood sought Divine wisdom and guidance.

Shortly after the Protectorate was announced, Dr.

Underwood's friend, Prince Min Yong Whan, committed suicide. He was hopeless of the future independent career of his country, and according to Oriental ideas of patriotism under such circumstances, preferred not to live and witness her humiliation. He had served his country well, had been a friend of true progress, and was favorable to Christianity. He was sincerely mourned by multitudes of his countrymen. There were other suicides from the same motive, and doubtless would have been more if Dr. Underwood, in common with other Christian teachers, had not taken a hopeful view of the situation, inspiring in them a similar mental and spiritual attitude.

CHAPTER XIV

FOREGLEAMS OF UNION

WHILE Dr. Underwood was absent in Pyeng Yang in 1905, at a prayer meeting held at Mr. Bunker's house, at which there was a remarkable sense of the presence and power of the Holy Spirit, a deep feeling of spiritual unity prevailed, all hearts were melted, denominational distinctions seemed less important, and a passionate desire for union of all the Christian forces in Korea dominated every mind. While the meeting was not sufficiently large or representative to justify any definite action at the time, nevertheless, every one there carried away so deep an impression of having been led directly by God's Spirit, that the matter was widely talked about and commented upon in all the missions throughout the country. To Dr. Underwood the news was very welcome, for he and Mr. Swallen and Mr. Junkin had been frequently praying and talking together on the same subject. Mrs. Moffett, Mrs. Baird, Mrs. Swallen and Mrs. Underwood and other missionary women had also been bearing the same burden of thought and desire.

In the August following, at a conference in Seoul for Bible study among missionaries, held at the Methodist Girls' School, the same great desire for unity was again manifested. This was a large gathering, representative

of nearly all the missions in Korea. Resolutions were passed to form a General Council of all Protestant evangelical missions which should have for its object the promotion of unity in the missionary bodies and especially in the native church. Every effort was to be made to bring about union in schools, hospitals, publications, Bible work, and wherever possible for the avoidance of friction and the economy of time, labor and money. Dr. Underwood was elected the first chairman.

The type of union they sought, in schools and hospitals especially, was not at first possible, but, little by little, in spite of obstacles and the objections of a few, much in this direction was accomplished, and gradually year by year more has been gained, and, happily, the union spirit increases continually.

After some years, this Association was slightly changed, becoming the Federal Council of Missions, a delegated body, but with the same ends and aims in view. One of the chief desires of Dr. Underwood's heart was organic union on the mission field: for this he longed, prayed, worked and hoped as long as he lived, and he lived to see it a probability of the not distant future.

We now have in Korea several union hospitals, a union medical college, a union college, union Bible institutes for men and women, a union hymn-book, a union newspaper. In Seoul three missions have united in women's union Bible classes and in union primary schools.

The year 1905 was one of the busiest of Dr. Underwood's very busy life. Besides his usual work and constant calls from the palace occasioned by the political upheavals already referred to, he was called upon to

carry through some important real estate transfers. Such affairs in the Orient usually involve almost innumerable tiresome formalities and delays. The caution and diplomacy needed in negotiating the simplest land-purchases are amazing. The sale of the property of the Central Church to the Government was effected by him. This necessitated the purchase of a new site for the church, entailing long search for the land and endless palaver with brokers. He also directed very advantageously the purchase of property for the Tract Society and for the Y. M. C. A. at about the same time.

His annual report for the year 1904-1905 shows that, besides teaching as usual in the theological seminary, attending the sessions of the Translating Board, holding a summer training class for leaders in the village of Han Kang, near his river home, teaching physics and Old Testament theology in the school, translating and publishing a book on physics and one on homiletics, and preparing the Sunday School monthly and lessons and the annual calendar, he had arranged with Dr. Gale to assist him in the preparation of the Scofield Bible in mixed script. Dr. Gale's plan to do this work and Dr. Underwood's were coincident, letters from each to the other crossing.

The mixed script is, as its name indicates, a mixture of the native alphabetical characters and Chinese ideographs. In other books, and more at length, descriptions have been given of the two forms of writing used in Korea, the native alphabet and the Chinese characters; nevertheless, a brief word as to their respective differences and merits is almost necessary, if the reader is to understand the *raison d'être* of one of the most im-

portant of the works in which Dr. Underwood was engaged at the time of his death.

The Eünmun, or native character, is an exceedingly simple and well constructed alphabet of twenty-five letters, which can be learned in a day without difficulty. It has met with great praise from philologists and is a great boon to the common people, relieving them of the necessity of learning from three to four thousand characters, as the Chinese do, before being able to read, and opening doors to knowledge which would otherwise be closed to the vast majority. By its use every articulate sound in the language can be represented by phonetic spelling.

The Chinese character, on the other hand, is, as most people know, an ideograph, expressing an idea, object, or quality. Every word in the language is expressed by a different picture character. It is the common writing of the educated classes of China, Japan and Korea. Obviously, in order to read, it is necessary to learn to recognize, at least, a majority of the most commonly used of these characters. Moreover, it will also be seen that, in such a system of writing, nouns and simple verbs, etc., may be easily expressed, but the grammatical parts of speech and distinctions of tense, mood and number will be more difficult both to express and to learn, and even then are likely to be indefinite.

To proceed, then, the Korean language is full of words derived from the Chinese, many of which have the same sound. If these words be written in the Eünmun, it is often difficult to know, except, of course, from the context, which words are intended. To illustrate, the words for "spirit" and for "new" are both pronounced "sin"

by the Korean, but each has its own picture, which instantly conveys to the mind of the educated the ideas respectively, of a spirit and of newness. The same man, idly turning the pages of an Eünmun book, would receive no mental impression from seeing the word "sin," unless he should read the context; while the printed Chinese character would catch the eye as a picture would in a written book. Again, Chinese ideograph has so long been used by the educated that many of them scorn to read a book printed in the Eünmun.

To print the Bible and Christian literature in general only in the Chinese character would be to close its pages forever to a majority of the people. Printing it simply in the Korean Eünmun has diminished the respect of the educated classes for it, and, even when they do read, they complain that it does not convey the clear impression made by the Chinese. Moreover, with the exception of slight changes made in recent years, the Eünmun is altogether lacking in divisions between words, sentences and paragraphs, and in punctuation of any sort. The solution of the problem seems to have been found in the publication of books in what is known as mixed script. The use of the Chinese character for the expression of ideas, of objects and general action is retained, while the case and verbal endings, conjunctions, prepositions, etc., are expressed in the Eünmun. Thus is produced a book pleasing to the scholar and within the reach of the man of even moderate education.

CHAPTER XV

A STRENUOUS COUNTRY TRIP

IN the spring of 1905, the completion of the Seoul-Fusan railroad was celebrated with games, prize fights, athletic and acrobatic shows, fireworks, etc. A Japanese prince visited Seoul and various functions were held in his honor. Great crowds of people came from the country and, with the city people gathered by hundreds and thousands around the place where the affair was going on. Here Dr. Underwood had his Christian Endeavorers with plenty of tracts, taking full advantage of the occasion and the crowd to sow the good seed plentifully.

In January of 1905, he went north in the interior to hold leaders' and Bible training classes at the villages of Taiton and Sorai, to assist the young missionary who had undertaken the charge of his old province. The first tracks to the north for the railroad to We Ju had just been hurriedly laid, and soldiers were being transported thereon, so Dr. Underwood sought permission for himself and family to go to Song Do by that road. Travel on those trains had been strictly forbidden: they were really not very safe and were crowded with rather rough soldiers. But he usually got his way. Somebody very close to the top gave him a wonderful pass, which worked like a fairy's wand everywhere it was shown,

and, whenever any one looked stern and forbidding and said "Impossible" to any request, he had only to show that magic name and the aspect of things changed at once.

The cars were ordinary open freight cars; the soldiers sat on the floor. A couple of camp stools which he had brought accommodated Dr. Underwood and his son, while his wife was in her Korean pokyo, or native carrying chair, wrapped in furs and rugs and packed in with hot-water bottles and Japanese kyros. The family started very early on a sharp winter morning and there is no doubt that few places could have been colder than those open freight cars in motion. Dr. Underwood and the boy had rugs, and kyros for hands, and each had a lighted lantern to place between his feet, which helped a little, but still it was, indeed, bitterly cold. The cars were literally packed with soldiers, who pushed and crowded and stared. Poor fellows, they were born in a warmer clime and knew nothing of such cold as this.

The trip took three or four long hours, but, going in the old way in the chair, it would have been a day and a half or two days, though Dr. Underwood had walked it in a day.

The bridge across the Injin River was not yet finished and we must cross in a boat. There was no sheltered place to wait. Boats were evidently not many and it was necessary for us to stand there, all shivering as we got off our *tram de luxe*, and shiver still more as we waited for a ferryman. The river was half frozen over, and full of great cakes of ice, and was indeed frozen quite hard in some places, though not enough so to make it possible to cross on the ice. One boat was

fast in the ice somewhere up the river. The army had commandeered the only good one, and we were forced to wait until there was a chance for us. When our boat on which we were invited to risk our lives, came along, a mere sampan, it was loaded down almost to the water's edge with lumber, army and railroad equipment, a few soldiers, a boatman and an officer. We three might go, but not the chair nor chair coolies—that would be too much. We should not all have gone in a boat so already overloaded, but we preferred, if drown we must, to drown together. It really seemed as though a sneeze or cough, even a breath, would be enough to bring the water over the edge and send us all to the bottom. No one spoke. The great blocks of ice had to be pushed aside. It seemed only by a miracle that at length we were landed safe on the other side. "One more river to cross" is not a joke to travelers in Korea, or was not in those days.

Even here there was no place to warm up, but walking soon sent the blood circulating briskly through our veins, and at noon the sun was shining, and we set the contents of our lunch-basket on a big rock and were comfortable and happy once more.

At this place, the road was still more unfinished, and we were grateful to be allowed to ride the rest of the way to Song Do on a little construction car, over temporarily laid rails, where grades had not yet been made. But Dr. Underwood somehow made friends with the rough Japanese road coolies who ran the car, though they were a little impertinent. When we went downhill, we simply slid off the edge of creation—tobogganing is not to be compared with it; we held our breath

and clung to each other and the car, till we got to the bottom and partly up the next hill. Why the car did not jump the rails and fling us afar, merciful Providence only knows! Oh, for a snapshot of that staid missionary family careering through space after such an utterly reckless devil-may-care fashion! But our progress, if so mild a word will do, was far too swift for any snapshot that ever was on sea or land.

I place this journey alongside a short ride I once took in a schenza, and, though the latter could not compare in dash, speed and abandon with this, it had its compensations in frightfulness. One never knows what a schenza donkey will do, what its driver will do, what the schenza will do, or, in fact, what one will do oneself when in it. However, "All's well that ends well," and we were thankful to reach Song Do safely that afternoon.

We then proceeded to Hai Ju, and so on farther north, where Dr. Underwood was to meet his class, his last long itinerating trip into the dear old province.

As we were nearing the village of Sorai, we saw a leopard swiftly running at right angles to our path, not fifty yards in front of us, making for the woods. The guns, alas, were back with the packs. Almost before we realized what it was, the beast—"peum," Koreans call it—was gone. Villagers told us excitedly that a peum had been seen that day and when, later on, our young son, with some other boys, went down to the beach, we were told before their return that a peum had been seen prowling about in that neighborhood. Dr. Underwood at once hurried with two or three others to make sure of the safety of the children, and for a few days we kept our child near the village.

When the classes were over, there were two ferries to cross on the way home. The first is called the Peungnando ferry and is a very disagreeable one, for the tide is very swift, the river is quite wide, the boats crowded and leaky, and one is always a little uncertain about getting across—at least, the writer was. Besides, there is so much of a rise and fall of tide that, if one does not cross when the river is high, there is a hateful, slimy bank of soft clay to be faced, which can be mounted only with great difficulty. If one must drink the last dregs of humiliation, one mounts pick-a-back astride the shoulders of an unwashed boatman, clasps one's arms around his neck and is carried by him, groaning, struggling, his feet sinking in the mud to the knees at every step, slowly and painfully, to dry ground. The writer has seen a great six-foot American mounted thus on a Korean boat coolie not half his size, nor a third his weight, and comical, indeed, was the picture presented.

On this trip, however, there was only a very little of the bank above water, and the two chair coolies were to step with me in my chair directly from the boat to the shore, but, somehow, they were not ready at the psychological moment. Dr. Underwood had leaped ashore and, as usual, was prepared for anything. Just as the chair was pushed nearly off the boat by the coolie at the back and as Dr. Underwood grasped the two front poles, the boat slipped back a little to the river, and the chair and I hung on his hands. Slipping as he was in the mud, it was with great difficulty he braced himself and held on for a moment until the boat was pushed back, and the coolies could relieve him. Just why they were not ready and why no one held the boat, I never knew.

We had, however, one more river near Song Do to cross. It had been very cold and the river was half frozen over when we reached it: not enough ice to cross on, but apparently too much to make it safe to take the tipsy, leaky little boat across. The only good boat was frozen in somewhere. The only one to be had was being industriously baled before it started, the boatman standing in eight or ten inches of water, which seemed to run in as fast as it was dipped out. Dr. Underwood was forced to admit that it would be risking too much to attempt to take his family across the river in that crazy little tub, and we retraced our steps three miles to the inn; but I am sure that had he been alone he would have tried the passage. He was in haste to get back to Seoul for some appointment and hated to lose even an hour. Our inn was on the main road and people every now and then passed our door. Many, like ourselves, were anxious to cross. Dr. Underwood's ears were quick, the country people's talk was as simple as English to him and he listened eagerly for news that the river had either frozen or thawed sufficiently for a safe passage. He awoke next day before dawn, and the first words he heard were that the river had frozen over night so that people, but not loaded animals, could cross. Quickly he had us all up, coolies getting my chair ready, breakfast being prepared. He certainly managed to hustle the East sometimes. We were soon off for the river. The sight that met the reluctant eyes of a cautious woman was not reassuring. The river was only partly frozen and boards had been laid over weak places, with which a sort of path had been made over the part where the stronger ice was. Even this cracked ominously when

we stepped on it. In some places near our path, water oozed up through holes and in many places there were only great, loose cakes of ice floating on the water. The footing was not secure enough to risk the carrying of the writer in a chair, and she much preferred not to be drowned in such a cage, so we all walked over as fast as possible lest the ice we stood on should suddenly break beneath our feet. The pony was unloaded and his burden distributed in small packages on men's backs; but, even so, the poor beast went through the ice and was dragged out with great difficulty by the mapoos and coolies. Knowing his fate might be our own, we made the greater speed. But, at length, the last river had been crossed and we could make our way back to Seoul on solid ground.

During 1904 and 1905, whenever occasion permitted, Dr. Underwood visited the prisons, especially on Sunday afternoons. There were at that time and for some years after a number of men of high family who had been confined on account of political offenses, who, in their loneliness and distress, were glad to see an old friend and glad to listen to the Gospel message. Mr. Bunker and Dr. Gale did even more of this work than did Dr. Underwood and carried it on for several years. The fruit of the seed sown there has been seen in the conversion of a number of the higher families of the Korean nobility. Testaments, tracts and hymnbooks were given to the poor fellows in jail, greedy for something to read, and were eagerly devoured. When these men were released, they continued to be the friends of the missionaries and, what is more, the friends of Chris-

tianity. One hundred and thirty of them joined the church with their families.

One young man, Mr. Ye Seung Man, who became converted by the reading of a Bible placed in his hands in the prison, was so happy and full of enthusiasm that he told the Gospel story to his fellow prisoners, and the jailers as well, and several other conversions resulted. Who can tell where such a stream of influence stops? Does it ever cease? "Our echoes roll from soul to soul and live forever and forever."

A Mr. Ye Syung Chai, one of the men who was confined in prison at that time, became one of the famous prison group that had so much influence among many of the higher classes in Seoul. They studied the Bible in the daytime and would get together and discuss it at night. He had a strange dream that a messenger from the great King came and reminded him how he had slighted his opportunities to believe Him and warned him not to continue his neglect and commit still greater sin. At length, the Truth dawned upon him, his heart was changed, he was full of joy, a twice-born man. When a turn came in Korean politics, he was released from prison and became secretary of the cabinet. He also became an enthusiastic worker in Dr. Gale's church, to which he brought a number of his friends. He was long Chairman of the Educational Committee of the Seoul Y. M. C. A., and at one time excused himself from the cabinet to attend an important committee meeting of the Association. He became, later, Religious Work Director of the Y. M. C. A., and has been instrumental in leading literally thousands of young men into the Christian life. In one year alone, 754 men in his

department expressed a desire to be Christians and 875 others were enrolled in Bible classes under his supervision. On the universal day of prayer, he gathered over 1200 students at the Y. M. C. A. to teach them the Word of God and to each was given a Gospel of John. He also organized in May, 1911, a club for the purpose of enrolling 1000 additional men in Bible classes, the total attendance of which for the month was 4208 men. This is an example of the type of Christianity exhibited by the leaders, as well as by the rank and file of the Korean church and how they work.*

Dr. Underwood's very happy relations with the Court continued. He and his family were given audiences, tokens of friendship and favor, in the way of gifts, and invitations to functions as though they were officials of rank. Dr. Avison also continued to be physician to the Emperor for some years.

A far-reaching evangelistic effort inaugurated about this time by Dr. Underwood provided for the division of the city into sections, to which the men and women of the Christian Endeavor were sent with tracts to every house, making personal appeals, so that practically every house in the whole city was visited.

In 1905, Dr. Underwood took his family to Sorai Beach, which he had long hoped would become the summer rest station for the missionaries. On his second long country trip in 1888, he had found this place and even then he had seen a vision and dreamed a dream of a time in the future when it should be the resort, in trying summer seasons, for weary and invalid missionaries, a

* These facts are from an article in the "Korea Field" by Mr. Brockman, Secretary, Y. M. C. A.

refuge from the steaming, unhealthy cities and the lonely and isolated interior stations. Especially he liked to bring people together, and he believed that for missionaries of all denominations to gather here thus socially would go a long way toward bringing about a true spirit of union and comity; that many mission problems would be solved in the daily surf and sand meetings, for we could see more clearly; feel more for one another's difficulties; realize more of one another's good and faithful intent; know more of one another's point of view, and put ourselves more in one another's place there, jostled together in the close, intimate intercourse of such a resort. Such a place! Hidden away there on the west coast of Korea, prepared by the Lord for his own dear, weary servants and waiting for their time of need! There is perhaps nothing to compare with it for beauty and healthfulness in all Korea. There is a cliff some seventy-five or eighty feet above the sea, at whose foot on one side the surf constantly breaks in beauty over great rocks and a pebbly shore; on the other side it descends in a grassy slope to a beach quite wide and firm, which stretches away from it at right angles for nearly three miles. There is a glorious bay, flanked to right and left by mountains of ever-changing loveliness, and, in the distance, several charming islands, sometimes partly concealed in mist, sometimes lightly caressed by clouds, always fascinating, enticing. Some four or five miles back from the coast, lies one of the most beautiful and wonderful passes in all Korea's mountains, tempting those who love to explore the hills, and, at the base of the cliff, where it gradually slopes down to the mainland near the port, is a pretty bit of woods. The summer

rains do not seem to come as frequently or stay as long at this favored spot as in other parts of Korea: perhaps, because the mountains guarding it on two sides break the storm-clouds, which are often seen precipitating their showers on the other side. The air here is fresh and bracing, nearly always ten degrees cooler than inland, while the fresh sea breezes sweep over it, making it seem even cooler than the thermometer reads. Except when land winds blow, there are almost no mosquitoes. The hard sandy beach would easily bear the weight of carriages or even automobiles and is an ideal playground for children, large and small. Here, due to the combination of mountains, islands and sea, are daily the most marvelous sunsets the writer has ever beheld. The bewitching loveliness of the place charms every beholder, and Dr. Underwood bespoke it for his brethren as soon as he saw it. For some years he was unable to materialize his vision, but he hoped, he believed, and he was ready to seize the opportunities when they came.

People in America do not realize what it is to be in a land where there are no summer resorts, no mountain or seashore places where there are hotels and boarding-houses or safe camping-grounds; but with us, unless we subjected ourselves to the discomforts of a Buddhist temple in the mountains or built a house at one of the ports or by some river, or, at great expense, took a trip to China or Japan, there was no possibility of refreshing change of air and scene, no matter how much it might be needed. As the number of missionaries of different churches gradually increased, the need increased, and Dr. Underwood made repeated attempts to induce the members of his mission to take steps toward starting

the establishment of a summer resort at Sorai. At that time it was not clear to all concerned that such a step was necessary or desirable. But Dr. Underwood, convinced that this was the best location for such a resort and that it would eventually prove to be of inestimable value to all who should avail themselves of it, proceeded to execute the plan.

Just as soon as he had funds to spare, Dr. Underwood bought most of the point, and afterward, little by little, added one piece of land to another until he had a generous domain. He had wise business instincts, saw well to his deeds, first, with the Korean Government and, later, the Japanese, and was not a moment too soon, for, had he waited another six months, the whole property would have passed out of his or any other missionary's power to purchase. He made roads; planted trees that would grow on the sand dunes; planned for a jetty; and was still buying more land, planting more trees and arranging for piping spring water some two miles from Sorai village the very year of his death.

He took his family to the point to spend the summer, for the first time, in 1905. After a very rough voyage, we at length found ourselves at the desired haven, and were ready to endure it all again for the privilege of living in such a paradise for a few weeks in summer. When we arrived it was raining lightly, a soft gray mist hung over mountain and sea, cool breezes fanned our brows for the first time in several weeks; the surf gently lapped the rocks beneath us with a soothing murmur; the salt air brought new life to our weary frames, and we were thankful.

Two young men of our own mission were our only

companions at the beach that year. For ourselves, we could have been quite happy alone, but, as we reveled in the surf bathing, or the glorious beach, or the rocks full of sea treasures at low tide, or the views, or the sunset, or the matchless, invigorating air, we longed for our co-workers and their pale wives and little, hollow-eyed, languid children to share it with us.

Dr. Underwood divided the point into as many lots of about 80' x 80' as was possible and offered them to the missionaries at prices so low compared with those of Eastern resorts in China or Japan as to be merely nominal and within the reach of the most impecunious. He never planned to profit financially by this land deal but, on the contrary, had not up to his death reimbursed himself for expenditures in lands, lawyers, land agents, titles, fees and improvements. Such small sums as came in little by little for lots were at once used in purchasing more land, making more improvements, putting up a few cottages. However, not until 1913 or 1914 did any considerable number of missionaries begin to know Sorai Beach and to appreciate what it would mean for them and their families, as individuals and as missionaries, what a boon it might be in a number of ways, socially, physically and spiritually. We are thankful, though, that he had the delight of seeing so many good friends gaining new vigor, new joy in service, new love for the Master and for one another every year as a result of his foresight and persistence. That he did it in the face of opposition and even of suspicion does not now matter so much. He did it for the good of the cause and for the love of the brotherhood, and though this plan had been regarded

as one of the visions of the visionary, one of the too many "irons in the fire," its success demonstrated the real character and aims of the man. Even while these chapters were being written, a letter from a friend in Korea arrived with a word of testimony to Sorai and its founder: "Sorai will always be one beautiful monument in memory of Dr. Underwood. I have so many cheery pictures of him as he was during my first summer there: his six o'clock morning rides, his brisk walks past my window, greeting us always with a smile and a happy word, and his genial hospitality when we visited his home. As long as I live, Dr. Underwood will always be remembered with love and gratitude." Another writes: "Only during the last few years, however, has the missionary community realized what a blessing Dr. Underwood had provided for them. We did not visit the beach till a couple of years ago. Then like all the rest who go we fell in love with everything and decided to put up a small cottage. We did this for less than \$150, and I think we got almost that much worth of new health and strength this summer."

As I mentioned above, Sorai Beach is reached by a day's trip on a small steamer, and when the weather is unpropitious those who are not good travelers by sea find the voyage unpleasant. For this reason some of the missionaries were led to seek another seashore resort that could be reached by train. Consequently Korea has now two such summering-places, and these have proved to be none too many, as a considerable number of missionaries and others living in China and Japan have found the air of Korea invigorating and are coming to take advantage of it. However, a fine road is now being

made from the railway to Sorai and will no doubt be completed ere this is published, so that beautiful Sorai will soon be easily reached.

Before closing this chapter let us look a little at some mission statistics and see what God had been doing in Korea up to now. Dr. Underwood, quoting missionary reports of June, 1907, for the previous year, notes that there were in 1906 three thousand six hundred and twenty-one additions on confession of faith, making a total of fifteen thousand and seventy-nine communicants, with sixteen thousand catechumens, and with a grand total, including adherents, of sixty thousand, divided among six hundred and nineteen self-supporting churches; with three hundred and forty-four schools, three hundred and thirty-four of which were entirely self-supporting, with an enrollment of seven thousand, five hundred and four students. The evangelistic work is carried on largely by natives. Forty thousand, five hundred and ninety-four dollars and eighty-seven cents were given during the year, with the wage rate from fifteen to twenty-five cents a day.

CHAPTER XVI

REST IN EUROPE

IN the winter of 1905 and 1906, Dr. Underwood took a severe cold, which he was unable to shake off as he usually did his rare attacks of this sort, and from this there developed a severe laryngitis. Remedies seemed absolutely without effect. The cough was much worse when he was in a reclining position, so that he got almost no rest, but would walk the floor most of the night. From the combination of cough, sleepless nights and depressing drugs, he grew exceedingly weak and looked but a shadow of his former self. But, in spite of evident exhaustion, he kept on with his work as far as possible. He could not, of course, make addresses or preach, but he kept on with Bible translation and all his other literary work, serving on committees and supervising the country churches. He made a visit to Fusan of a few weeks' duration, hoping that the mild climate of that southern port might bring about a cure. He did gain a limited amount of relief while there, but, on his return to Seoul, the cough came back worse than ever, and it began to look as though his system could not long stand the strain; so a committee of three or four mission doctors decided that he must take a vacation and go to Switzerland, where glacier air and entire rest might invigorate and heal.

It was decided that the somewhat recently constructed road across Siberia would be quickest and best, and all arrangements, so far as possible, were made to take that route; but, on landing at Nagasaki, Japan, he learned, to his consternation, that the company would not sell tickets for families at that time, as the terribly disturbed social and political conditions in Russia made that route unsafe. There were tales of riots, mobs and attacks on trains. In short, it was impossible. But it was already July, the next steamer out was due in a day or two and would be the last one for the summer. Travel in equatorial seas at that season would be not only uncomfortable but probably unsafe, and our trunks had been filled with warm apparel for Siberian weather and we had nothing with us for a southern trip. However, the Chinese tailors are quick and Japanese shops furnished sufficient summer clothing for the women of the party. And so we got ready in time. Nevertheless, the heat was very debilitating, and ere the steamer reached the Suez Canal Dr. Underwood's illness became more serious. Fortunately, there was an American doctor on board whose treatment helped him. This, together with rest and the sea air, by the blessing of God, enabled him to throw off the fever, so that when the first quarantine inspector came on board, he was able to dress and appear amongst the other passengers. Our dread had been that those officials might regard his illness as contagious and order him to go ashore at a quarantine station, in which case we feared he might die. His condition was better than it had been, but we knew that he was still a very sick man.

At Naples, that most beautiful of Italian ports, we went

ashore for only a few hours, and then proceeded to Genoa, where we landed and traveled by rail to Lucerne. There we met Dr. Underwood's brother John and his family. After a short stay in Lucerne, the party took one of the famous cog railroads to Wengen, a lovely mountain resort under the brow of the Jungfrau, only a short distance from that matchless little town of Interlaken. There we spent the summer, and there Dr. Underwood seemed to gain a little strength and to lose his cough to some extent.

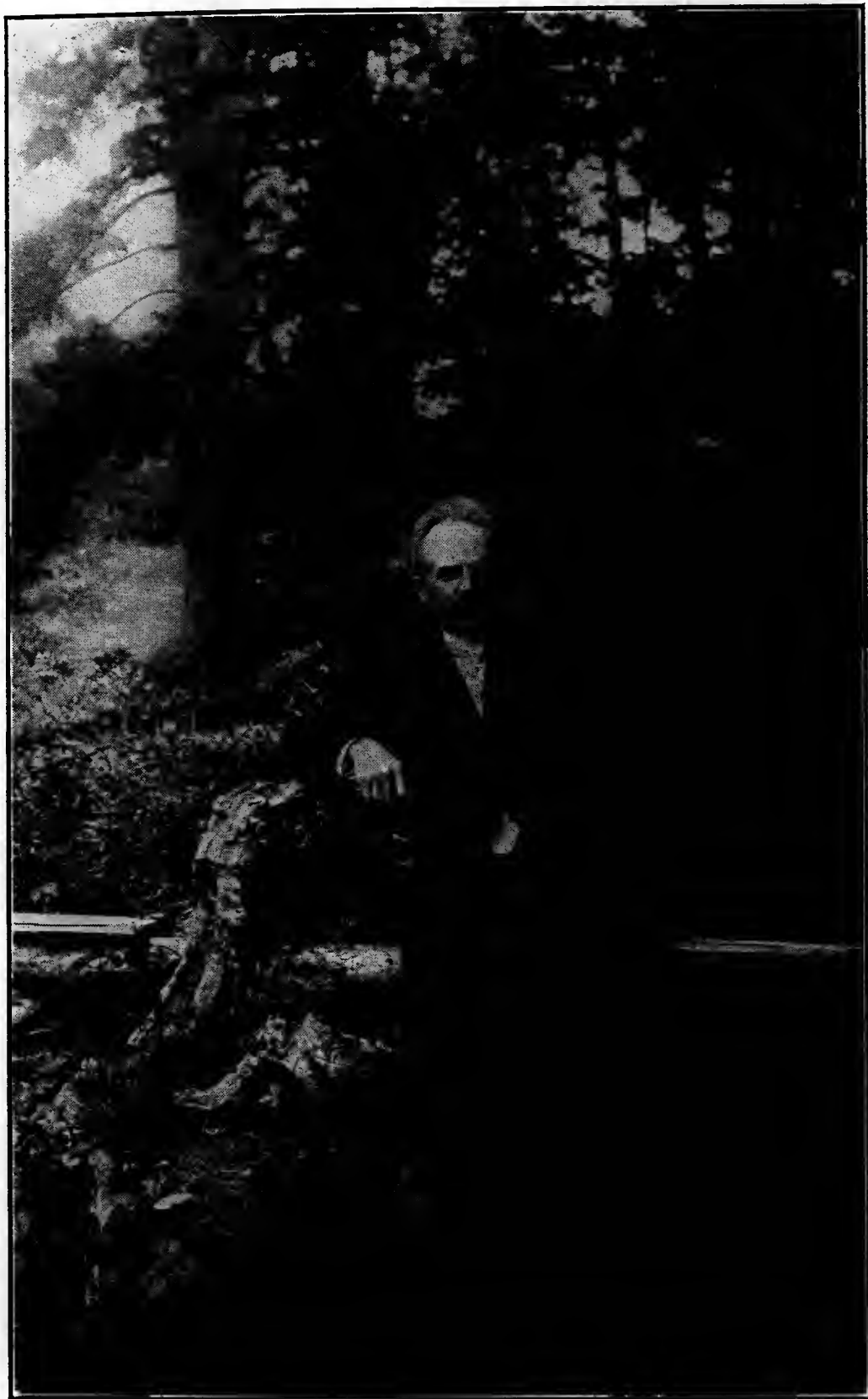
In September, after his brother had returned to America, we crossed the pass from Meiringen to the little inn at the Rhone Glacier, where we spent the night, descending next day to the Rhone Valley and to Lausanne. The beautiful Rhone Glacier was seen in its most alluring aspect, for the moon was late that night, and, as we walked down the valley to get a view of the sublime ice cascade, the whole scene was dark and gloomy, steeped in the sombre shades of night; sinister shadows seemed to threaten from every clump of trees, from under the brow of every beetling rock; but, suddenly, glittering in glorious blue and silver light and crested with its austere snows, the glacier shone forth upon us like an emblem of the final triumph of the pure and the holy over the powers of darkness. The moon, too far behind the mountains to shine as yet in the valley, was pouring its light upon the glacier, which caught and reflected it in the dark. So may the soul that lives on the heights with God reflect His glory in the depths of a sad, dark world!

The descent over those great passes to the valleys below in one of the regular *diligences* is an experience not

to be forgotten by the timid. Down the steep roads the vehicle dashes; madly it swings around the frequent turns as though bent on rushing to destruction, as it certainly would were any part of the harness to give way. But one does not hear of any such accidents though travelers by thousands are making those trips every day.

Dr. Underwood's ultimate destination for the winter was southern France, but, as it was still too warm in September to go there, we stopped for a time at Lausanne to await the coming of cooler weather. There again he seemed to grow worse. Rheumatism in feet and hands crippled him, his cough grew worse, and, in fact, his whole system seemed to be suffering from some violent poison. Although such a sufferer, it was amazing to see his wonderful patience and cheerfulness, his happy disposition, and unflinching faith and hope rising superior to it all. Referring to his many ailments, he would laughingly say that he was like the wonderful one-horse shay that ran a hundred years to a day and then went to pieces all at once.

After we reached Cannes, in October, we found a distinguished English doctor, whose treatment brought relief, and he gradually threw off the sickness and regained a fair amount of health. With this doctor, he had an amusing experience. He came at our call, but, when he learned that Dr. Underwood was a minister and missionary, informed him that he could not come again. He told him that it was contrary to medical etiquette to charge the clergy for services, but that he could not afford to take care of him free of charge, *so he must seek another physician.* Dr. Underwood protested that he



Dr. Underwood in Switzerland in 1907

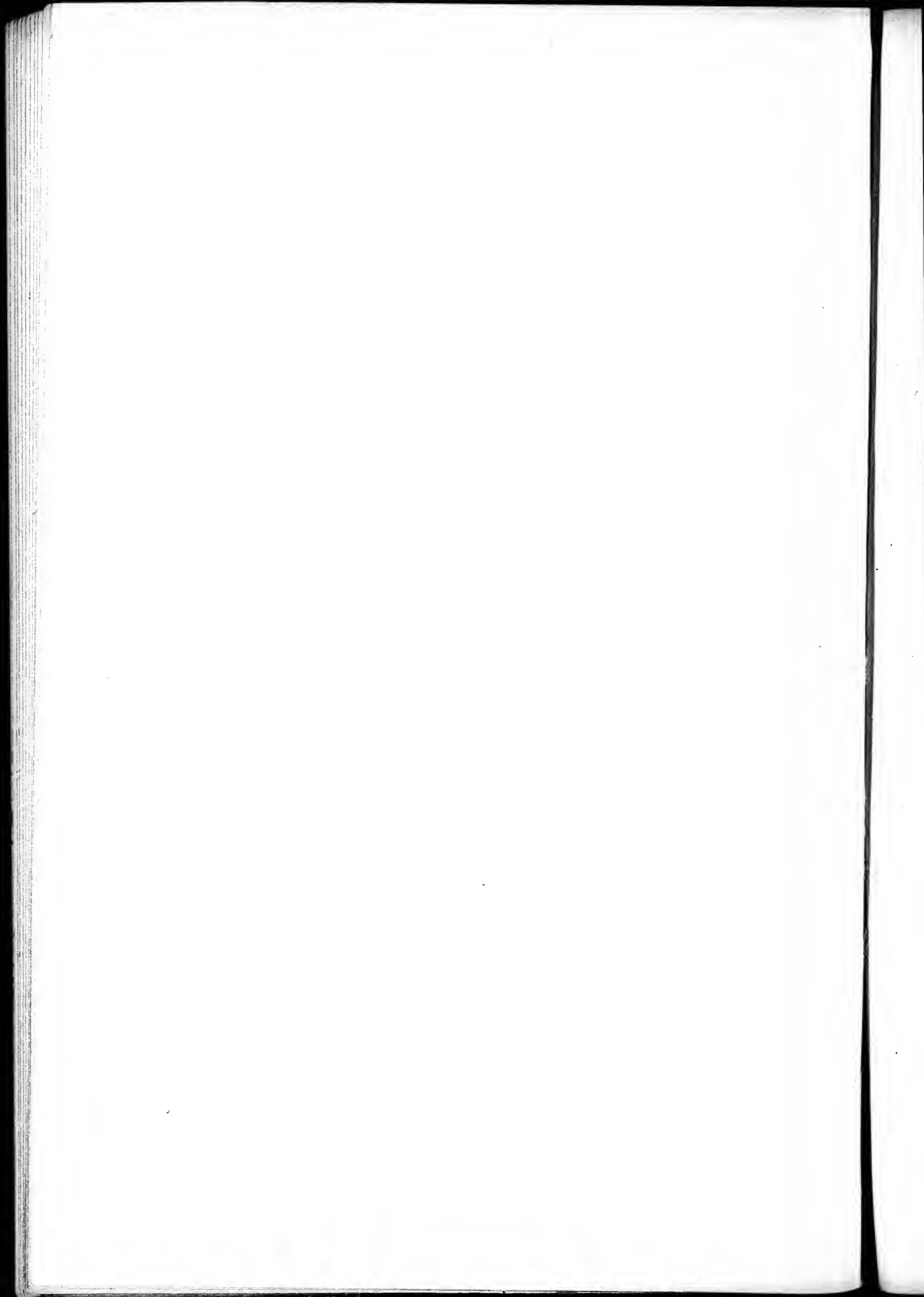
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Dr. Underwood in Switzerland in 1907



could quite well afford to pay for treatment and, in any case, preferred to do so, as he did not wish to be treated as a pauper, but all to no purpose. If he could go to his office, well and good, but, to take the time to visit the invalid, he could not afford and, bound by the rules of his Order, he could not charge. It struck us as both ridiculous and unkind. A messenger was sent once or twice for medicine, then a check was sent by mail, which was promptly returned. So we reluctantly sought another doctor, who was more amenable to reason, and sent the first one a present at Christmas. Aided by the beautiful climate of southern France and the perfect rest and quiet there possible, he gradually threw off the illness which had crippled him.

As soon as we were settled in our apartment, he at once made himself acquainted with the pastor of one of the English churches established like oases all over Europe for the comfort and refreshment of strangers. There was quite a large congregation of English and Scotch people, mainly the latter, who, like ourselves, were to be in Cannes only for the winter, and among them we found a number of good Christian friends who called upon us and invited us to their apartments. We were glad to have them at hand and so to feel no longer entirely alone. These dear people were all extremely kind and we went here and there and drank much tea, and, in return, also entertained in our pretty little apartment,—an especial pleasure to Dr. Underwood's English, tea-loving, social heart. Friends he must have; tea he must have; and the combination spelled comfort to him.

Southern France is the chosen play-ground, sanitarium, hospital and rest-cure of all English and Scotch, good

and bad, who have money enough to go there. And the amount of money needed is very small. Apartments can be had there from "two for a cent" up, and all sorts of devices for cooking, especially for making tea in one's own rooms, are to be seen in many shops. The markets are ideal for the purpose. Delicious milk and rolls are brought to one's door. The little kitchens are models of convenience, with the most perfect cooking utensils in the world, gas, charcoal and coal stoves, and the most fascinating porcelain jars for holding the various things necessary for seasoning, for coffee, tea, sugar, and the like, ever dreamed of. Any woman, even a suffragette, would be in love with housekeeping after one peep into such a kitchen. The writer would advise people who need a long, delightful rest at a low price to seek the shores of the Riviera, where cheap and luxurious housekeeping have become both a science and an art brought to a high degree of perfection.

Dr. Underwood steadily improved, and in April, when he was asked to go to Paris, his physician consented. The person in charge of the Underwood Typewriter Co.'s offices in Paris was obliged to be away in America for a month and Dr. Underwood undertook to look after the interests of the business and act as general agent and superintendent during that time. He had been brushing up his French all winter, from the time he became able to study, so he entered on his duties not only with the keen zest of a man born with business instincts, but with much more efficiency than any one in the office had thought possible. It was no case of "Cat's away, the mice will play" in that business. He was promptly at his desk before any one else but the

janitor every morning, and no one was late or derelict in any way without his knowing it. The traveling salesmen soon learned they had a judicious, wise, far-seeing friend and adviser, as well as a supervisor, and the whole establishment ran as on oiled wheels: everywhere there was the strictest order, and everywhere there was mutual good feeling.

He succeeded in securing for the Underwood Typewriter Company a very large order from the French Government, which had been nearly lost through a trick of the trusts in getting the invitation to this company to put in an estimate withheld. Only his keen, quick observation during a conversation with an outsider led him to discover that this offer was open and then, against the advice of all in the office, he put his bid high. He would be sure to lose, they all said. But he knew men and knew his machine, and to his keen delight secured the order.

When the agent returned from America in the summer we returned to Switzerland, where we remained close to Morterach Glacier, with his brother and family. Pontresina, not far from St. Moritz, was our choice. Thence we drove by *diligence* over some of the loveliest passes in Switzerland, feasting our eyes on scenery which is at once the most wonderful and most beautiful in the world. Other places may be more wonderful, but nowhere else are such wonder and beauty combined. Here Dr. Underwood continued to gain strength, his health improved, and he felt ready to go back to America to work for Korea. Schools, hospitals, Bible institutes, missionaries and homes were greatly needed, both for the sake of the still unsaved millions,

and for the sake of the shepherding and training of the rapidly growing native church. There had been a great revival among the believers, an amazing awakening to the awful sinfulness of sin, and all the native church, now on fire with new zeal, was ready to go on to far greater conquests for Christ than before, but they needed teachers, guides and helpers, and, to obtain them, the church at home must be shown the need.

CHAPTER XVII

THE KOREAN PROPAGANDA IN AMERICA

DR. UNDERWOOD arrived in America from Europe in the early part of 1907 and at once began presenting the needs and wonderful opportunity in Korea, to influential friends and members of the Board. A conversation with Dr. McAfee of Brooklyn so impressed the latter that he brought the matter before the Board, saying, "Brethren, what are we going to do about this?" As a result, the Korea committee and the Executive Council held a conference October 29th, with Dr. Underwood, the Rev. and Mrs. R. H. Sidebotham, Rev. H. M. Bruen, Rev. Ernest F. Hall and Dr. A. M. Sharrocks, who were in America on furlough. I quote from the report of Dr. Alexander on the action taken November 4th, 1907: "We have heard with great interest details of the opportunity and need, and there have been emphasized to us the peculiar ripeness of the field, the peculiar favorable attitude of the Koreans to our missionaries, the peculiar responsibility of our church in a land where our work so predominates, and there appears need for immediate and large reinforcement and equipment of the work.

"The missionaries in the conference and the official estimates of the mission agree, that there is imperative need for new missionary residences; they also agree on

second emphasis for educational equipment; also that twenty new missionaries are needed to man the educational work and direct the rapidly developing evangelistic work, the resultant demand being about forty thousand dollars annually for these new workers and new residences for them at a cost of three thousand dollars each, or sixty thousand dollars for this purpose. The needs were estimated at eighteen thousand dollars for missionaries now on the field, fifty thousand dollars for present schools and new ones, twenty new missionary families and twenty residences for new missionaries."

The committee proposed to the Board a special propaganda in 1908 to enlighten the church and to secure workers and money, with the understanding that no funds should be diverted by this appeal that could have been otherwise secured for the present work in Korea and in other missions, for which the contributions of the church were now inadequate, and that consideration should be given to the thought that the maintenance of the Board's obligations already assured called for a twenty per cent. advance in the receipts for last year, and that the special funds given should be administered according to the understood rules of the Board. The committee recommended that the men then on furlough, mentioned above, be requested and authorized to raise this fund with the understanding that the sums obtained for current work should be in addition to the regular appropriations of the Board. The treasurer of the Board was authorized to pay their traveling and printing expenses out of the sums to be raised. This report was unanimously adopted. The fact that at the time this

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resolution was passed by the Board, America was in the throes of one of the worst financial panics it has ever known shows the sublime faith on the part of the missionaries and the deep impressions on the mind of the Board made by their representation of the state of affairs in Korea.

Our Board members were considerably influenced by the fact that about the same time they received an appeal from the Mission in Korea which was practically identical in its requests with that which the furloughed missionaries had made, neither party knowing what the other was doing. In giving permission for this campaign they certainly gave a fine witness to their faith in God and the Church.

The provisions made by the Board for safeguarding the work it was already responsible for and the restrictions laid by it upon those who were to carry on the campaign, as to where they might speak and to whom they might appeal, together with their knowledge of the disturbed state of the business world, would have been very discouraging to any one not convinced in his own mind that he was obeying the call of God and relying upon One to Whom the impossible has no existence. Some of the men mentioned above returned to Korea while the campaign was still unfinished, but Dr. Avison and Mr. Hulbert took their places. Dr. Underwood was made chairman of the committee and his method of procedure was business-like and effective. Hundreds of letters were sent to the pastors of Presbyterian churches in the larger cities, explaining the origin and purpose of the campaign and asking to have arrangements made for the visiting missionaries to occupy their pulpits on

the Sunday set aside for that city, and usually one man went in advance of the rest to make these arrangements definite and also to plan for other meetings during the days and evenings of the week following. Letters were also sent to all the Presbyterian weeklies in the country, asking for space for articles on Korea. Leaflets entitled "Opportunities for Investment in Korea" were published by thousands. These gave a brief statement of the growth of the Mission and told the needs of Korea concisely. They were distributed by mail and at meetings, each being accompanied by a subscription slip. One such leaflet, prepared by Dr. Underwood, called "Korea's Crisis Hour," in a few pages touchingly and powerfully told the story of the native church from the beginning.

When about to visit a city they not only made arrangements in advance for occupying pulpits but several days before, notices about Korea in its political, social, economic, commercial and religious aspects, appeared in the daily papers. Arrangements were made wherever possible to follow up the Sunday meetings with men's dinners and suppers, addresses at commercial and bankers' associations and, of course, at Universities, Theological Seminaries, Women's Colleges, Medical Schools, clubs and parlor meetings of influential people. Dr. Underwood and other members of the committee sometimes made as many as eight addresses in a day, and prayer was not forgotten. In the mornings when not actually on the road, the committee met together and had an hour of united earnest prayer as well as consultation about the work of the day. New York, Philadelphia, Boston, Chicago, Buffalo, Cleveland, Milwaukee, St. Louis, Indianapolis, Kansas City, Min-

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neapolis, St. Paul and Pittsburg were visited, and in addition dozens of smaller cities like Albany, Rochester and Syracuse. At first the returns were rather small and the outlook was rather discouraging, but in Chicago Dr. Underwood made it a special subject of prayer that God would lead some good Christian to give a large sum as an encouragement and a token that His blessing was to follow the work. Almost at once came a generous gift of ten thousand dollars from one man. Then men and women began to offer themselves and often the church to which they belonged would guarantee their support, but even so, the cause seemed to progress too slowly. At Cincinnati Dr. Underwood fell ill with grip and should have remained in bed, but although he did yield to the pressure of his colleagues and stay in the house for a couple of days, he could not be prevailed upon to put off his appointments longer than this.

The way in which people were often impressed is illustrated by the case of one man of no very large income who first of all hesitatingly subscribed one hundred dollars, a day later came saying that he felt he must make it five hundred dollars, and before another twenty-four hours had passed again returned, saying that though he hardly knew where it was to come from, he felt compelled to give one thousand dollars.

In the fall and winter of 1907 and 1908, Dr. Underwood had prepared his book, "The Call of Korea." In the summer of 1908, at New York University, he delivered the Deems Foundation Lectures, on The Religions of Asia. The amount of research accomplished and the way in which he worked out these thoughtful and philosophic lectures was amazing even to some of

us who thought we had known his capacity for accomplishing a phenomenal amount of work in the briefest possible time. These lectures deal with Taoism, Shintoism, Shamanism, Confucianism and Buddhism as they have been and are held in China, Japan and Korea, in order to ascertain what conception of God the natives of those countries have, and to compare those Eastern religions with Christianity. They show that all the evidence we have goes to prove that the earliest religion of all these people was a Monotheism, and that the universal tendency of all peoples in religion which lacks divine revelation and assistance is downward and not upward. They show, too, the great gulf between the best of these religions, and heaven-sent truth, and lastly the points of contact between them and Christianity. The lecturer has been criticised for making too much use of the work of other students of Japan and China, such as Aston, Legge and Giles, but those who live in the Orient know that in a lifetime one could hardly comprehend more than the work of one of these men. Dr. Underwood's statements are the more reliable because they rest not only on his own very careful study and observation, but on the results of the wide research and brilliant scholarship of the greatest students of Oriental literature. While in America at this time he also delivered the Stone Foundation Missionary lectures at Princeton Theological Seminary.

During the early winter of 1909 he decided to carry the campaign to the Pacific coast. Dr. Halsey, Secretary of the Board, was going to the Pacific coast to speak on missions in general and Dr. Underwood was asked to go with him, not to make any special appeal for Korea,

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although he might tell Korea's story. Dr. Halsey later told the writer he never saw a man so full of his theme or with such wonderful skill in presenting it, and remarked that though he had heard Dr. Underwood speak many times he had never known him to repeat himself on any of those occasions. Arrived on the Pacific coast, he began at Los Angeles and slowly proceeded north. During the week before he was to speak at Pasadena he was obliged to go to the hospital with an abscess due to an infected tooth, and it looked as though it would be necessary to perform an operation, which would prevent his speaking in the large church where he was scheduled to preach the following Sunday. He, however, insisted that he could preach, and would consent to no measure being taken that would prevent him filling his engagement. He persuaded the doctor to allow him to go out in a closed automobile to speak in the morning on condition that he left directly after the service, waiting to talk with no one.

In another of the coast cities, upon his requesting permission to speak before a large Presbyterian meeting of the Women's Missionary Society, a very wealthy and influential lady who dominated the whole church and community wrote refusing his request, as, on account of the panic and financial crisis, they were not prepared to give to Korea. He replied that he only wanted the chance to tell Korea's story and would ask for nothing whatever, so he was allowed to speak, with the result that the lady herself subscribed one thousand dollars to the Korea fund, and there were equally liberal unsolicited gifts from others in that place. San Francisco, Oakland, Berkeley, and other places, easily visited from San

Francisco, received much attention. We rarely reached our beds before twelve at night, going in ferries and street cars, in automobiles, or in carriages, or perhaps plodding on foot through rain, snow, and mud, with suit case in one hand and umbrella in the other, like a peripatetic group of actors or country peddlers. So the story was carried, from Los Angeles to Portland, Tacoma and Seattle. There was a large dinner in Portland and a great reception in San Francisco, besides many smaller parlor functions. Everywhere deep interest was created. How much good was done in this direction only eternity will tell, but we know it was not a little. Here and there people gave themselves for the work, little by little the sums needed came in, but the total that was necessary was far from attainment until two good Christian men in Los Angeles topped all with a magnificent gift for salaries and residences which made the committee realize that prayer had indeed been heard and that their work was practically done. We not only thanked God on our knees, but in the fullness of our joy Dr. Underwood and I actually danced around our room like a couple of children. We felt, too, that we had not been permitted to receive all that was needed in the rich Eastern cities because the Lord intended that the story should be heard all through the country to its most Western border.

On May 1st, 1910, \$170,617 had been subscribed and pledges still continued to come in. Support for twenty-seven missionaries and residences for all had been secured. The pledges covered such items as the following: for Pyeng Yang, the Academy, the Theological Seminary and the Hospital; for Kanghei, the Bible Institute, Hospital, Bookroom and residences; for Syenchun, the large

Academy and Industrial School; for Seoul, the Academy and Tract Society building; for Chungju, the Hospital, besides money for many other institutions.

Dr. Underwood returned to New York in May and underwent a surgical operation. This disabled him for some weeks. It was thought best for him to return to Korea by way of Europe, so that he might again spend at least a month in Switzerland before returning to his work. He reached Korea via Siberia in August, just in time to attend the annual meeting then being held at Pyeng Yang, where he received a hearty welcome and the thanks of the Mission for the efforts he and his co-workers had made in America. It is worthy of note that in carrying on the propaganda he did not work first for his own station, and afterwards for others, but rather put forward the needs of others first. He manifested that attitude not only towards the work in Korea, but also almost to the same extent to mission work in every land. His spirit was remarkably catholic, embracing in its arms of love everything truly related to Christ and His Kingdom.

CHAPTER XVIII

DIVISION OF TERRITORY

DR. UNDERWOOD had, from his earliest years in Korea, always looked forward to developing a college in Seoul out of the high school for boys which was carried on there, and nearly all the members of that station were at one with him in this expectation. About 1906, the Mission, after some discussion, granted permission to Seoul Station to take steps looking towards this project, and in 1908 the Mission declared its intention to establish colleges at Pyeng Yang and Seoul, which is an interesting fact as one now reviews the discussions of later years.

While traveling throughout America on the Korea propaganda referred to above, he and Dr. Avison, relying on this decision, laid plans for the development in Seoul of a first-class college, and for the establishment of a fund, to be known as the "Educational Foundation for Korea," which should be sufficient for the establishment and maintenance of the two colleges and also of all the secondary schools of all the missions. This proposition did not commend itself to a majority of their colleagues, and the request of Seoul Station for an appropriation of \$10,000 for a college building was adversely voted on at the annual meeting of the Mission in 1909, and in the

following year a resolution was carried recommending that a college in Seoul be not undertaken at present.

This attitude of the Mission was very disappointing to Dr. Underwood and most of the members of Seoul Station, who regarded the carrying out of the project as essential to the development of the station's work and to the best interests of the whole country. This difference of opinion between Seoul Station and other members of the Mission was founded on such strong convictions on both sides that it has so far been impossible to find a common ground on which to unite. Moreover, as the Home Boards had decided that there should be but one college in Korea and that it should be a union college, its type and location became the common interest of all the missions, so that the controversy could not be ended by the decision of one mission—no matter by how large a majority it was made.

This is not the place for setting forth the pros and cons of the question, but it may be said that when the question of location was referred to the Joint Committee on Education in America for decision, it voted for Seoul, and this was confirmed by all the Foreign Mission Boards concerned.

This decision was, of course, satisfactory to Dr. Underwood and Seoul Station, and may be taken as an attestation of their good judgment in the matter. It is to be regretted that this decision of the Boards was not loyally accepted by all the missions, for the prolonged controversy with his brethren and the bitterness manifested by a considerable number of them so reacted upon him that his health failed, and there seems good reason to believe that his life was shortened as a result of the

strain. He sometimes almost wavered in his adherence to his own judgment concerning this matter, thinking that in view of the determined opposition of so many of his brethren, it was possible he and those who agreed with him might be wrong in their conclusions, so he sought the opinions of many unprejudiced observers who had had wide experience in Christian educational work and whose judgment he valued. When, as happened in every such case, the view he had been tenaciously holding was declared to be right, he could see nothing to do but persevere.

A notable event of the year was the successful accomplishment of the division of practically all of Korea among the missions of the General Council, so that, as a rule, no two missions would be at work in the same territory. Dr. Underwood, in an article published in "The Korea Field," noted that the harmony in the various missions had been remarkable from the start, as efforts had always been made to prevent overlapping, which was the most frequent cause of friction as well as waste of time, money and strength. As the work grew, however, groups of believers who considered themselves Methodists, because they were first awakened through the ministry of Methodist teachers, were located near Presbyterian churches, and vice versa, so that in later years a good deal of overlapping had occurred, which proved to be a source of considerable annoyance first to one mission and then to another. He pointed out that the Southern Presbyterians, the Canadian Presbyterians, the Australian Presbyterians and the Southern Methodists had fairly well marked delimitations of districts, although even in them there had been some over-

lapping; but he spoke of the more difficult problems between the Northern Presbyterians and Northern Methodists, whose fields were practically identical, so that misunderstandings had become very frequent. He called attention to the great advantage that would result from a general division of the whole country among the missions concerned, so that each should have undisputed territory of its own in which to work without fear of such unhappy bickerings. The principle was laid down that each mission should have a territory allotted to it proportionate to the number of missionaries it could reasonably expect its Board to send to it, it being granted, of course, that as far as possible each mission should continue to work in the territory where it already had its strongest foothold.

Committees to arrange this division had been appointed by the various missions and had already arranged the proportionate amount of territory to be given to each mission, and in September, 1909, they met in Seoul to consider just how to divide the territory so as to comply with that arrangement and yet cause as little disturbance as possible to the denominational relationship of the churches already existing.

The Rev. C. D. Morris of the Methodist mission writes regarding this: "I am glad to write my recollection of the part that Dr. Underwood had in settling the territorial problem. The first agreement had been in 1905 and in 1909 it was felt that the final judgment should be made without further delay or the opportunity to do so would pass for all time. Accordingly in August, 1909, committees with power, for the Northern Presbyterian Mission and the Northern Methodist Episcopal

Mission met together in Seoul to see what adjustment could be made that would be satisfactory to all, but reaching no definite conclusion, decided to postpone the conference until Dr. A. J. Brown, Secretary of the Board of Foreign Missions, visited Seoul. When he came the committee again met, but the personnel had been somewhat changed so that Graham Lee and Dr. Underwood were among the representatives of the Presbyterian Mission. Two days more were spent in conference and the difficulties encountered were so great that the time had almost expired before we had reached a successful adjustment. Late in the forenoon of the second day, when the outlook was most discouraging, Dr. Lee suggested that we go to prayer and he led us most tenderly as he pleaded for help in our extremity. In the afternoon a joint committee met in the office of Severance Hospital and up to three or four o'clock no progress had been made. I remember one of the Methodist brethren asking Dr. Underwood what he thought, and he replied that he feared we would have to go on and do the best we could under the old conditions. This brother then said: "Dr. Underwood, you try and work out a solution." Dr. Underwood took a little pencil and a scrap of paper and jotted down what he thought would be a fair basis for the division of all the territory in question between the two missions. As soon as he had read what he had written, everyone felt the reasonableness of his proposals and immediately it was unanimously carried that Dr. Underwood's suggestion be made the basis of the final division of all the territory between the two missions. After a record had been made by the secretary

of the meeting I preserved the original paper Dr. Underwood had written and I have always felt that to him, under God's direction, was due the solution of one of the most difficult problems we have had in connection with our common work in Korea. The Native Presbytery which had been organized during Dr. Underwood's absence held its third meeting just after this and elected him its Chairman. This Presbytery among other things decided to publish a church paper, called the "Korea Church Recorder," and placed it under a committee consisting of Dr. Gale, Dr. Underwood, Pastor Han, and Elder Chun.

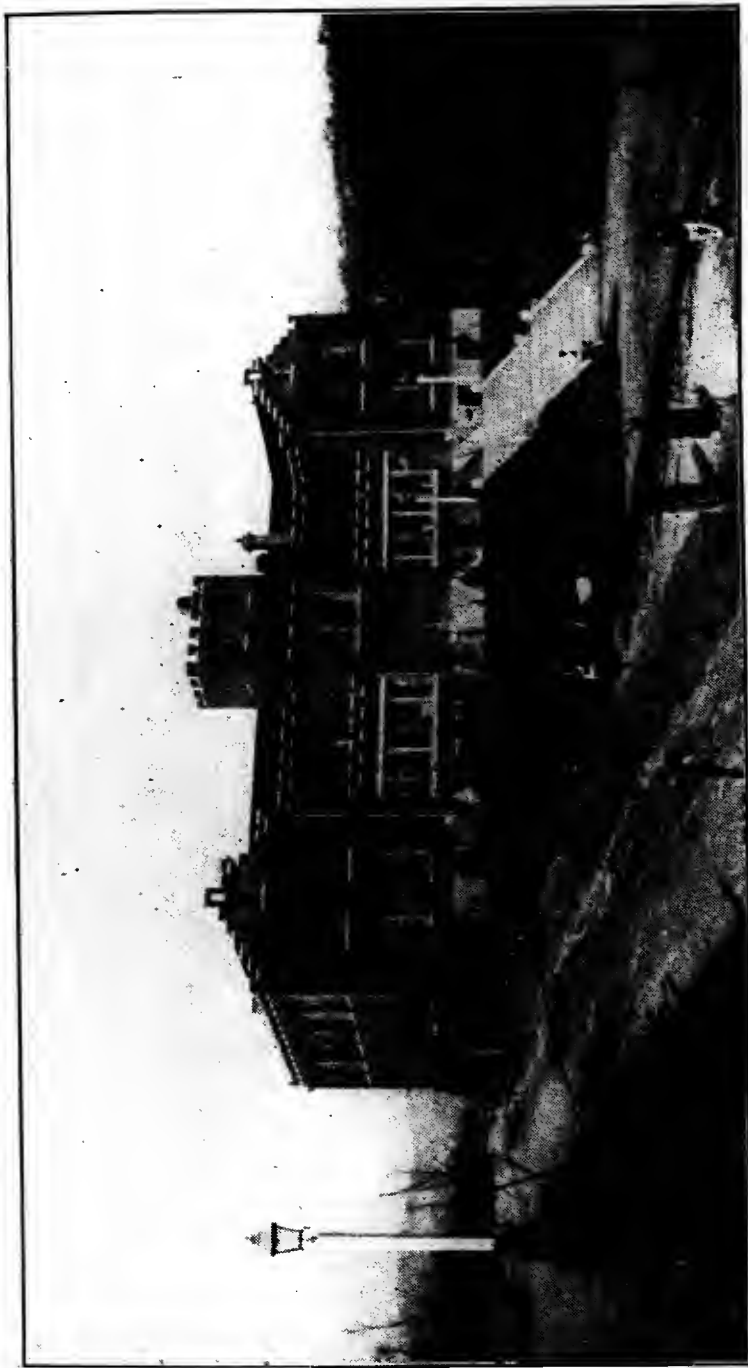
The boys' academy, called the John D. Wells School for Christian Workers, was enlarged and rebuilt at this time according to plans prepared by Dr. Underwood and serious trouble having occurred among the students, it was felt by the mission that a change should be made in the personnel of the faculty, and Dr. Underwood was persuaded in addition to all his other work to take the office of Principal. He was fond of boys and of teaching, and really enjoyed his new duties, although they made his burdens heavier.

The General Council of Missions held its fifth annual meeting the same fall. The members were thrilled as they listened to the reports and heard how companies of missionaries and Korean Christians had been fasting and praying without any previous arrangement or settled plan, often all night, and sometimes many nights in succession, in Song Do, Pyeng Yang, Seoul, and other places, and how they had been led to ask greater and greater gifts, until now a suggestion was offered that we ask God for one million souls in Korea this year.

A resolution to this effect being presented, it was adopted unanimously in deep solemnity. It seems that the settlement of the mission boundaries and the plans for scattering the word of God broadcast throughout the land were providentially designed to prepare the way for a great work of grace. The Bible Committee recommended getting out a cheap edition of a gospel at a cost of one sen each, so the Koreans could buy and distribute them. This resolution was also unanimously adopted. A wonderful spirit of love, faith and unanimity was manifested and all were carried along as by an irresistible wave of power.

The Pocket Testament League was formed during the visit of the Chapman-Alexander party who arrived shortly after the Council had adjourned and who heard with delight the new watchword. Messrs. Underwood, Gale, and Bunker were appointed to arrange for a campaign all over Korea and for the distribution of Bibles and portions of Bibles. Over five hundred thousand of these gospels were distributed in six months. At Taiku a Bible class of five hundred men bought sixteen thousand for distribution; at Pyeng Yang a class of eight hundred took twenty-six thousand, and at Syenchun a class of one hundred took thirty-three thousand; altogether over seven hundred thousand were used during the year.

Another marked feature of this campaign, was the way in which the Christians gave a stated number of days of work for souls. At a Bible training conference at Pyeng Yang where eight hundred were present, seven thousand five hundred days of work were promised. In Chair-yung station, ten thousand days promised by the Chris-

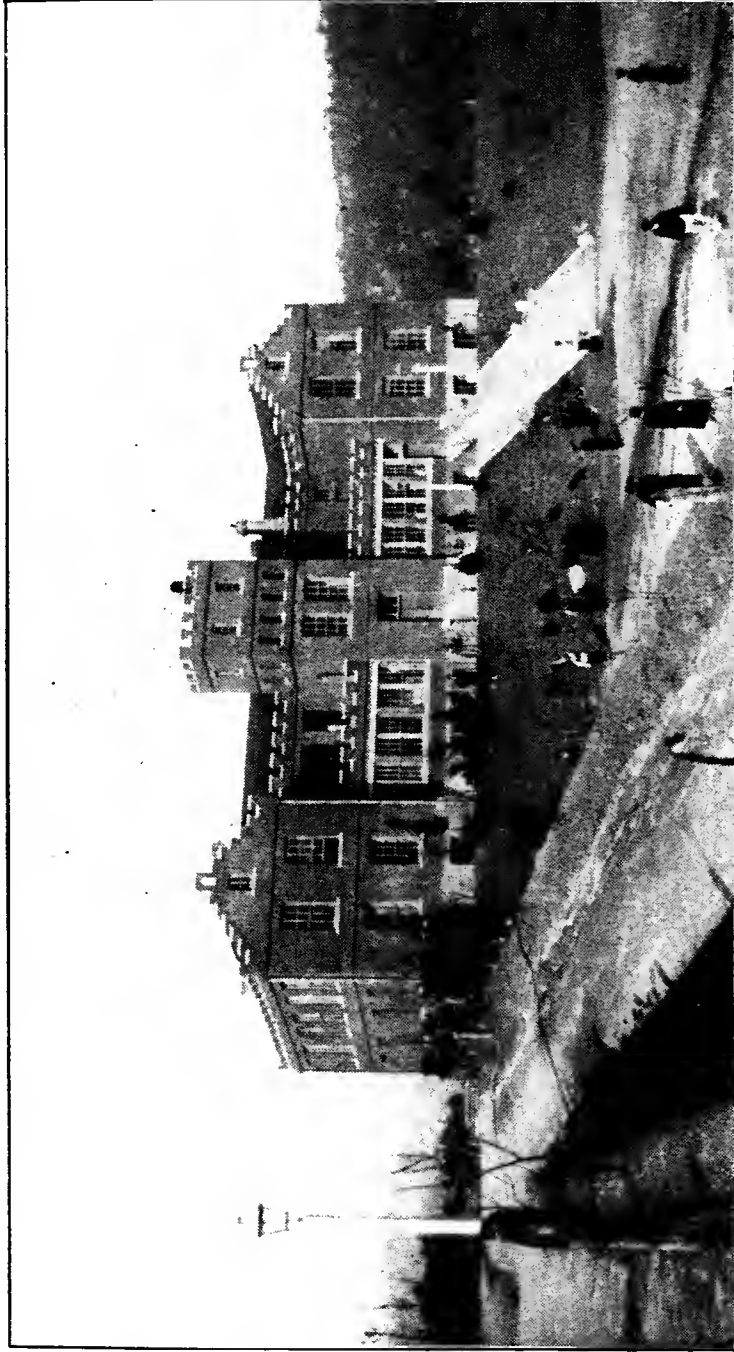


The John D. Wells School, Seoul

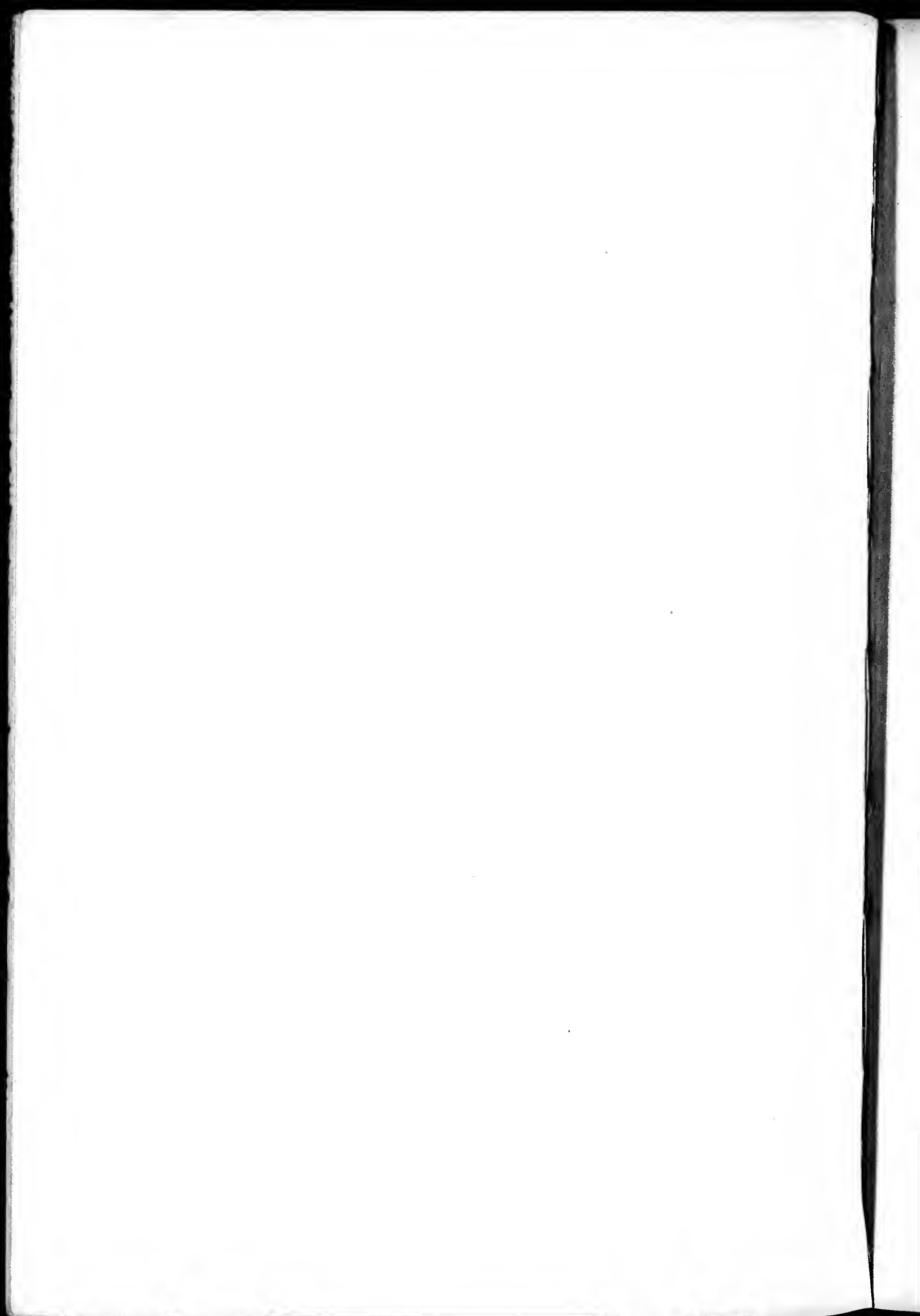
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The John D. Wells School, Seoul



tians were considered a conservative estimate. Near Seoul a small country class of one hundred and seventy bought over five thousand gospels and promised one thousand one hundred and seventy-five days of work. Over thirty-six thousand six hundred days were promised before March, hundreds had been baptised, and hundreds more hopefully converted.

Who dares say that those prayers and labors and that faith were unrewarded or that God does not answer? If seeds were then sown which should bear fruit many years hence, if one million or, more likely, many millions of names were written in Heaven as a result of that work, what matters it if those who sowed the seed shall have to wait until the final harvest to see the fruit? Certain it is that God honors faith and has said "MY word shall not return unto me void." We deem it right to expect to see those millions in the Glory-Land, born through the work and prayers of 1909. It is not hard to see how forces then set in motion may go on gathering momentum until a very tornado of revival shall one day shake the nation.

In this year, 1909, came the anniversary of the twenty-fifth year of Protestant Missions in Korea. It was celebrated in Pyeng Yang. An address was made by Dr. Allen, the first missionary, by Dr. Moffett on Mission History, by Dr. Baird on Schools, by Dr. Avison on Hospitals, read in his absence, by Miss Best on women's work. Dr. Adams had prepared a paper in memory of those who had passed away, Dr. Clark gave the statistical report, and by Dr. Underwood, who followed with reminiscences. Quite an interesting coincidence noted by him was that the first Bible training class of communi-

cants numbered seven men, the first class of communicants numbered seven, the first graduating class of doctors numbered seven, and the first graduates from the Presbyterian Seminary were also seven in number.

A few brief items quoted from Dr. Underwood's report to the Board, reviewing his work from the fall of 1909 to the early summer of 1910, may not be amiss. Referring to his three years' absence, first on account of illness, and later in order to conduct the propaganda, he briefly touches on the reorganization of his country districts into three circuits, with a helper over each, supported by the native Christians. A general class had been held in the early fall of 1909, to acquaint the people with the million movement, and later three sub-classes in different places were cared for by native pastors. Still later elders organized local classes in many other places, so that a goodly number came under the instruction. Many also attended a Bible Class of ten days' duration in Seoul. An experienced Korean pastor was assigned to assist Dr. Underwood in evangelistic work, whose salary was also being paid by the Korean Christians. Four hundred and fifty-three had been received during the year, either as catechumens or as regular members, so that the numbers of the previous year had been doubled and the membership of his entire charge in country and city now amounted to one thousand one hundred and forty-seven. Above what they gave to help build the churches, and in grain for schools, they had contributed one thousand two hundred and seventy-eight dollars.

He speaks of much traveling during that year in connection with the work of the Executive Committee of

which he was Chairman, of the settlement of the division of territory, of the Bible translation, which was carried on faithfully by Drs. Gale and Reynolds in his absence, and which was now very near completion in the tentative edition. He had given much time to Tract Society work, but had spent only six weeks in the Theological Seminary, on account of his work in the "John D. Wells School for Christian Workers," of which he had been requested to become principal. The report ends with statistics of believers under his care and the amount of their contributions. The mere outlines, however, which it is only possible to sketch in this report, give no idea of the multiplicity of detail, the push and pull of so many important and widely differing kinds of work, the personal interviews with all kinds of people, the immense correspondence on the field and with America, the long wearisome hours of discussion with committees, the nervous strain of labor that concerned not trifles like dollars and cents, but the eternal affairs of the Kingdom of God, never written in reports or guessed by outsiders or even by friends.

CHAPTER XIX

A SERIOUS INJURY

IN the summer of 1910, Dr. Underwood, after lecturing in the Theological Seminary in Pyeng Yang, took his family to the seashore for a few weeks, the story of which is told by his son, who had been carrying on his college course in New York University. He writes:

“On arriving in Korea from America I found that the plans for the summer were to take us to Sorai, to which reference has already been made. As in Kipling’s story of the ‘White Seal,’ all were incredulous of the wonders of this beach. A few details have already been given, to some extent, of the work, the worry, the plans, and the prayers that Dr. Underwood put into this place, before he saw it on the way to success. This particular summer Dr. Underwood thought it would be pleasant to travel overland on his return and move through the country which for years had been his parish. The little tug that accommodated passengers to and from Sorai, accordingly departed for the last time, that summer, leaving Mr. and Mrs. Koons and their children, and Mr. Kerr, all of whom lived inland at the mission station of Chairyung, and ourselves. The morning after the steamer had left, there was a slight drizzle of rain, but despite this my father was up early as usual, and after

attending to some work around the house, called me, and we started together to oversee certain new improvements we were having done at another part of the property. Between our house and the little cottage occupied by Mr. Koons was a small ditch, and across this a couple of planks had been laid. Wet with the rain, they were quite slippery, and I heard simultaneously a crack and a scream from my father, and wheeled around just in time to see him fall to the ground. Mr. Koons and I laid him on the planks that had done the mischief, and carried him to our house. As we went he begged us to take him by a door not visible from Mrs. Underwood's room, that she might not have the shock of seeing him brought in on a stretcher. I went in and told my mother and apparently showed the shock so plainly in my face that she feared he was killed, and hearing it was only a broken leg, her relief was so great she cried out, 'Oh, I am so glad,' thereby putting a weapon, which was used against her for years, in the hands of my fun-loving father. A hasty examination by my mother showed that the knee cap was broken. The question was then how quickest to get Dr. Underwood to proper surgical aid. The nearest doctor with a hospital was Dr. Whiting, seventy miles away in Chairyung. Obviously Dr. Underwood must be carried, but professional chair coolies are not to be had in every little village. He would need at least eight men for a long trip like that, then two coolies for Mrs. Underwood and two for the Koons children must be had, not to speak of others to carry food and bedding for these people for two days. Where should we get them, who should go with Dr. Underwood, and how should we rig the litter? My

mother had her frail hands more than full dressing and bandaging and preparing my father for his trip. I had been away too long to know the ropes and had no experience in handling men, and was only a frightened boy. Fortunately, Mr. Koons combined all the qualities of quickness of thought and energy, which we like to call American, with a thorough knowledge of the people and the language. While we fixed the bed for my father with oilcloth underneath and above, bandaged his leg and fastened an umbrella above his head, Mr. Koons did the rest, and a message was sent to the nearest sizeable town to secure chair coolies. Another was dispatched to ask Dr. Whiting to meet us en route. Poles were cut and fastened to the cot, making it into a litter. 'Buster,' Mr. Koon's horse, was fed and saddled, food for three of us prepared and packed; eight of the villagers were induced to act as bearers, and more wonderful still, we hurried them through breakfast and into traveling shape. Arrangements were made for closing the house, and packing and forwarding our things. Before twelve we were ready to leave, and the morning drizzle had turned into the steady downpour of an Oriental rainy season. Mr. Koons and I were to go with my father, and Mr. Kerr was to remain and follow with the others as soon as the chair coolies should arrive. It would have been far easier and safer in one way if we had waited for the professionals, for with six to carry and two to change off, they will swing off all day at four miles an hour with scarcely a jolt to the person carried, but we feared the delay. Mr. Koons and I took turns walking with the litter and riding his horse. The district is a rice country, which means water all

the time, and in the rainy season a deluge, with slippery red clay, which balls up on the feet as one goes along until they are three times their usual size. We had so wrapped the patient in oilcloth that for a time he kept dry. We were soaked through in less than two miles; and here let me say a word for the bearers. They knew nothing of the science of carrying a litter, and they had a heavy burden to carry, but I heard no complaint from them throughout the whole trip; each time a man stumbled, his comrades adjured him to be careful lest he hurt the Moksa (pastor). He was indeed in great pain and every nerve was shaken by each jar. The men needed heartening, urging and joking to keep them up, but their hearts were willing and they felt more of pity for Dr. Underwood than they thought of their own weariness.

“Streams not ordinarily over the ankles were so deep that the water swirled around the men’s breasts, and here they had to raise the litter above their heads. Our road lay along slippery clay paths raised a foot or two between the rice fields, steep uncertain passes and raging streams, their beds covered with round treacherous stones. We knew, and Dr. Underwood knew, that at any moment the bearers might stumble and throw him and perhaps break his leg again, and to the stabbing pain of each stumble was added the strain of helpless wondering when the fall would come. Soaked through, muddy from head to foot and almost ready to drop, we pushed on through the gathering gloom and until eight o’clock, then, having put twenty-five weary miles behind us, and with a pass in front, we stopped at a little village. The litter was too long to

go inside any of the native huts, so we placed him under the shelter of a large tree and rigged up more oilcloth. The bearers swallowed a little supper and fell asleep instantly, as tired a set of men as I ever saw; not so Mr. Koons and I. In the little square around the tree were tethered an ox, a cow and two musical donkeys, not to speak of mongrel dogs which barked and snarled seemingly everywhere.

“My father had kept up wonderfully, making jokes with the bearers, to their huge delight, making puns on our appearance, and trying his best to give no sign of the pain and strain he was under, but he was by this time almost at the end of his endurance. We prepared some hot nourishment for him, fixed him a little more comfortably, snatched a bite for ourselves, and by then it was half past ten. One of us must keep guard with Dr. Underwood while the other slept. I chose to watch first, so Mr. Koons rolled into the little room and went to sleep as he was, soaked to the skin. The devices I used to keep awake until half past twelve, when I called him, were numberless; a little longer and none of them would have availed. At twelve-thirty I turned in, and it seemed that I had no more than laid down when Mr. Koons wakened me at one-thirty to say that the clouds had blown partly away, the moon was out, and it was bright enough to travel. We routed out the coolies, and by 2 A.M. were winding our way up the pass. On the other side the road ran along dikes between the terraced rice fields. We had hardly started down when the moon bade us good-bye and it was as dark as the proverbial pocket. Fortunately, my father was drowsy with morphine we had given him during the night and hardly knew what

was going on. Three times one or more of the men fell, and the litter was saved only by the care and quickness of the others. Morning brought a slight cessation of the rain and for a couple of hours we were dry over head if not under foot, for all the paths were little streams. About 9 A.M. we met Dr. Whiting, who administered more sedatives, replaced the improvised splints, which had become loosened, then started back to Chairyung to prepare for us. About noon Mr. Koons, leaving his horse to me, started back, over the way we had come, to meet and help his family and my mother. Forcing the weary bearers on, we struggled on until about five in the afternoon, when we met eight husky chair coolies sent out by Dr. Whiting. I paid off the poor men who had done so well and we started on again. About six we reached a large village just about ten miles from Chairyung, and if we hurried we might get in before dark. Here the chair coolies struck: they must eat or they would not go a step further. Threats, prayers, promises were of no avail, the litter was set down in the street, and eat they did for forty precious minutes, while I stamped about trying to keep off the throng of over-curious. At last we were on the way again and I urged the men on at top speed, for I knew what was ahead of us.

“The town of Chairyung lies at one side of a broad low plain, which takes the drainage from the surrounding hills. In order that they might not be entirely flooded out during the rainy season, two great dikes, twenty to thirty feet high, have been built to confine the flood waters between their banks. The road lies along the top of these, and then down and across them. To cross the

little trickle in their beds at ordinary times is a little bridge, but when the waters are up, this bridge is covered and a boat is supposed to be on hand to ferry one across. These dikes are about two or three miles from Chairyung and at night the lights seem tantalizingly near. About half an hour before dark it began to pour in buckets, and by this time we were fairly on the dikes. It was so dark that I could not see my horse's head. One lantern sent out with the coolies from Chairyung, was carried by the leading man, and its fitful flame as it swung in his hand was almost more hindrance than help. My horse slipped twice on the banks, which are only two or three feet wide at the top and of clay. I dismounted then, as I preferred to walk rather than take a chance of rolling thirty feet into muddy water, with the horse on top of me. I got off and felt my way along on my hands and knees. How the coolies kept their balance on top of that uneven slippery path I do not know. The wind caught the litter and its umbrella and made balancing doubly difficult. Somehow we crept along inch by inch, then down the slippery banks to where the bridge ought to be, the coolies feeling for it a foot at a time under two or three feet of swirling water. Father was fully awake by now and lying in a pool of water, which in this downpour the umbrellas and oilcloth were utterly inadequate to keep out. Seeing the litter safely across, the horse and I missed the bridge, but plunged and scrambled through somehow to find that the coolies were at a loss to find the path that went up the other bank. I, therefore, got down on my hands and knees again and felt around until I found it, and we proceeded once more.

A little farther along and then down on the outside and we were over the dikes safely, but how I do not know.

"We were still several miles from Chairyung. Several times I had to get down on all fours to find the elusive path, from which we had stumbled in the dark. Finally we reached the village and then the little hospital, after coming sixty miles in a day and a half. Few people have looked so good to me as Dr. Whiting and his assistants did, as they took father from the coolies and carried him in to a clean bed, dry clothes and proper care, nor shall I forget the look of horror on the faces of the family as they took in my appearance. Touseled wet hair, sleepy tired eyes, two or three days' growth of beard, which with the rest of my person was plastered with mud of assorted colors, red, black, and gray, with little rivulets descending from me on all sides. Very hospitable it was, indeed, to take in such as I. The next day Dr. Whiting took father to the railroad, crossing seventeen ferries where ordinarily were only two, and loaded him into a box car and took him up to Seoul. That same afternoon the rest of the party arrived after troubles of their own, and with one night's rest we followed. In Seoul were proper facilities for treatment, and gradually, after weeks of great pain, Dr. Underwood recovered the use of his leg, though to the last the knee was stiff, so that it was impossible for him to mount or dismount from a horse. It was a trip I shall not soon forget, especially the example of patience and courage shown by Dr. Underwood, not only under pain, sleeplessness and discomfort, but in the constant strain of the uncertainties of the road and the likelihood of being thrown."

After enduring one of the most painful operations, Dr. Underwood was confined to his bed for nearly two months, so his work was interrupted for a long time; still, after the first few weeks he managed to carry on much of his usual literary work, and the oversight of the evangelistic work through helpers, with the care of the school, which, as soon as he was able to be carried, he attended every day.

CHAPTER XX

SHOWERS OF BLESSING

A GENERAL evangelistic campaign, to begin in Seoul and to be carried on throughout the country by all denominations, embracing all Korea, was the arrangement for the fall of 1911. This was done in response to a movement at the Syenchun Presbyterial meeting, and the plans of leading Methodists. Dr. Underwood was chairman of this campaign committee, and he put into the work careful planning and indefatigable labor. The Seoul evangelistic committee served as a central campaign committee for the whole country, and sent information of the plans for work to each missionary, who was in turn to pass the word to the country Christians. A week of preparation for all missionaries and leaders was held in Seoul, with daily meetings in all the Churches and simultaneously in every theater and hall, as well as in tents, and also out of doors. Then came a national week of prayer. Revival hymnals had been published, and a column was occupied in each daily paper for a month. After the work had well begun in each station, it was carried to each group, and by November it was going on through the whole country. Evangelists were sent from point to point as the work progressed. I have found no statistics as to results, excepting reports from

missionaries here and there, but we know that thousands were hopefully converted and the Gospel was so widely advertised as to reach practically every home in Korea. Mr. W. N. Blair reported that more new groups had been organized in his district in that year than in the five preceding years, and two groups he had regarded as dead had come to life. Over seven hundred catechumens were received in Mr. Holdcoft's circuit. In Mr. Swallen's district there were seven hundred and seventy-eight baptized and one thousand one hundred and fifty-two catechumens received. In Mr. Bernheisel's district four hundred and forty-one were baptized and six hundred and seventy-four catechumens received. Those churches would probably have had large numbers of new believers in any case; how much was due to the campaign we cannot tell. Eternity only can reveal the results. How our missionaries prayed together, and with other people for hours, day after day and week after week; how they all worked, trudging to and from city and country districts, visiting heathen homes, distributing tracts and gospels, holding meetings and personal interviews, is recorded only in the heart of their Lord.

In 1911, Dr. Underwood paid a visit to We Ju with the Executive Committee to decide on the proposition to open a station there. They were most enthusiastically received, and as he had not been there since his first trip in 1889, he saw great and blessed changes, in the large number of Christians and many flourishing self supporting churches.

In June, 1911, Dr. W. W. White of New York, Mr. J. Campbell White and Mr. Eddy came to Seoul and held a conference with the missionaries, when an effort

was made to organize a missionary training school and Union Bible Institute in Seoul. Although the plans then made did not meet with favor in our mission, they later resulted in the organization of the present Pierson Memorial Union Bible Institute. Dr. Underwood, as may be expected, took his full share in promoting these institutions.

That year the new Tract Society building was opened. Dr. Underwood presided as Chairman, and said that this opening marked the last of three stages in the history of the society. First, when the first funds were given for the publishing of a few books and tracts; second, when the British and American Tract Societies united to support a manager, and now, though small, they had a building in which to store their books and carry on the business of the Society.

In June, 1911, an Educational Information Bureau was established to assist missionaries all over the country by keeping them posted about educational matters of interest, to supply information regarding schools of all grades, and to translate and forward all official educational notices. In order to do this business and translate these documents, a secretary was recognized as necessary, and so any one desiring the help of the bureau was required to pay five yen a year. Dr. Underwood was made chairman of this bureau and Mr. Gerdine treasurer. Dr. Underwood's office had been for some time the center to which all kinds of inquiries, appeals and requests from distant stations came, so that this was just the official organization of a work he had already been doing.

In the year 1912 the episode of the conspiracy case

took place. Missionaries as well as Koreans were all greatly moved, and the whole Korean church was stirred from center to circumference.

As Dr. Underwood was in America at the time of these trials, he was not personally involved, except that his name was mentioned as having encouraged the so-called conspirators. It is therefore not necessary to discuss the matter here, except to say that when the time came for him to return to Korea, some of his friends suggested that it might not be safe for him to do so. He merely laughed at this and returned at the appointed time.

While in America he held many conferences with people interested in the project of establishing a union Christian college in Seoul. It was suggested at that time that in view of the considerable opposition of the mission in Korea, it be made an independent interdenominational institution. If this were done the money for its support would be at once forthcoming and the difficulty of the enterprise would be to a great extent obviated. This plan was urged upon him, and though the appeal was strong to one who knew what trouble he would otherwise encounter, he could not bring himself to undertake a course which would practically separate him from both his Board and Mission. He wanted the college to be the intimate concern of all the missions, cared for and shared in by them all, and believing it could be done, he again deliberately avoided the easy way, and chose the one, for the Master's sake, which we well knew was all up hill, rough and thorny.

At that time, also, his brother urged him to stay in America and share his business, offering him an income which meant opulence and ease, and work for which Dr.

Underwood possessed peculiar gifts. Knowing as he did that the opposition to the College on the part of some of his Mission was so strong that they would have welcomed his resignation and realizing that his health was even then failing, this might well have seemed to him to be a Providential opening, with good reason for him to lay down his Korea work, but not for an instant did he allow any such suggestion to find lodgement in his mind. His mission work was his life and joy, even though it was also his cross, and he would never lay it down while life lasted. So he returned to Korea.

During that visit to America he had the pleasure of seeing his only son graduate from his own alma mater, with honors and rewards, and of knowing that he had decided to go back with his father to take up mission work. At the same time New York University also conferred upon Dr. Underwood the degree of LL.D. It gave him much pleasure too to be the recipient of the loving cup awarded to the alumnus who had come the greatest distance to attend the commencement.

In the meantime, the native church had been growing. Presbyteries had been formed and in 1912 they had met together in an informal Assembly. But it was not until 1913 that the first regular delegated Presbyterian Assembly was convened. Two hundred and thirty missionaries were present and Dr. Underwood was elected its first Moderator. Only five years had elapsed since the first native pastors, but seven in number, had been ordained and the first Presbytery organized, so that much progress had been made in that short time. The new gavel presented to the Moderator was made of seven different kinds of wood, representing the seven Pres-

byteries then existing. The occasion was a notable one to the church, but perhaps no one else was so happy as he who, having come to the country as an inexperienced youth, when there was not one Protestant Christian among all its millions of people, had watched the work from its very beginning.

CHAPTER XXI

AMERICAN DELEGATIONS

THE American Sunday School delegation, on its way to the World Convention at Zurich, under the leadership of Mr. Heinz of Pittsburgh, visited Seoul in April, 1913, and on Saturday, the 19th, a rally of nearly all the Sunday Schools of the city was held in the palace grounds by the kind permission of the authorities. Mr. Bonwick, Secretary of the Tract Society, a former Major of the Salvation Army, acted as Grand Marshal, with many marshals under his direction. These latter were the European and native pastors, leaders, superintendents and teachers of the various schools. None were admitted except on presentation of one of the tickets distributed in the churches by the leaders. As each party entered the gate its leader reported the number in his company. The total was some hundreds over fourteen thousand, which number did not include foreigners and the many guests, who sat on the raised bank which constituted the platform, while the Sunday schools were gathered on the field below. Barely one-third of those present were children, but all were Sunday school students, as it is the common custom for large numbers of the church members to attend and study in the Sunday schools. Dr. Underwood was asked to preside at this meeting. A harmonium and two cornets

assisted in the music. The girls and boys of several of the schools sang beautiful hymns, and addresses were made and prayers offered by Japanese, Korean and foreign Christian leaders, including some of the American guests. Clear and ringing voices were needed and found, to reach the ears and hold the attention of so large a crowd.

Whatever may or may not have been accomplished by this rally, it served a grand purpose in increasing the feeling of unity in all the different churches, the "*esprit du corps*," and brotherhood, the spirit of the body of Christ, one in all countries, races, classes, and times, and certainly it did our hearts good to see those companies of Bible students. Some of us who had seen the beginnings could but adore and worship Him who had wrought such wonders in so short a time. Few people knew that Dr. Underwood had been the leading spirit in planning this rally. He it was who held conferences with the head of the *gendarmes* and obtained, with some difficulty, permission for the schools to march through the streets. Not altogether, in a general parade, oh, no, each school by itself. But the way was long and, with coming and going, the main streets of the city were pretty well crowded, so that traffic had very small chance that afternoon in those localities. The officials and non-Christian population were surprised; they had no idea that there were so many Christians in and around the city, or that they were of such a high standing in the community; they learned that the Christians were a factor worth considering.

During this year, 1913, Dr. Underwood edited the "Christian News" with Dr. Gale, under the auspices of



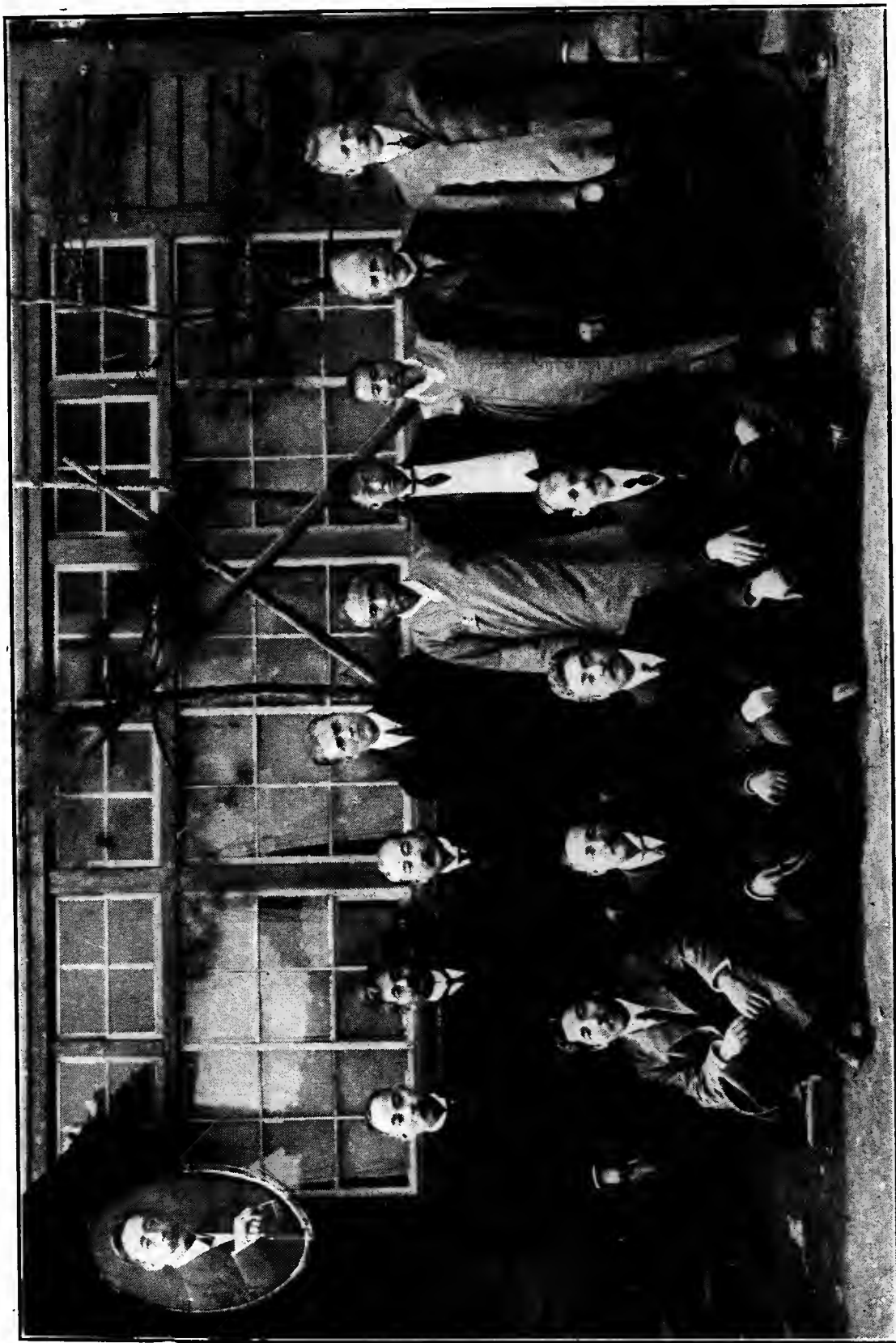
Dr. John R. Mott and Party

Drs. Underwood and Avison are at the extreme right. Mr. Yi Sang Chai at Dr. Mott's left

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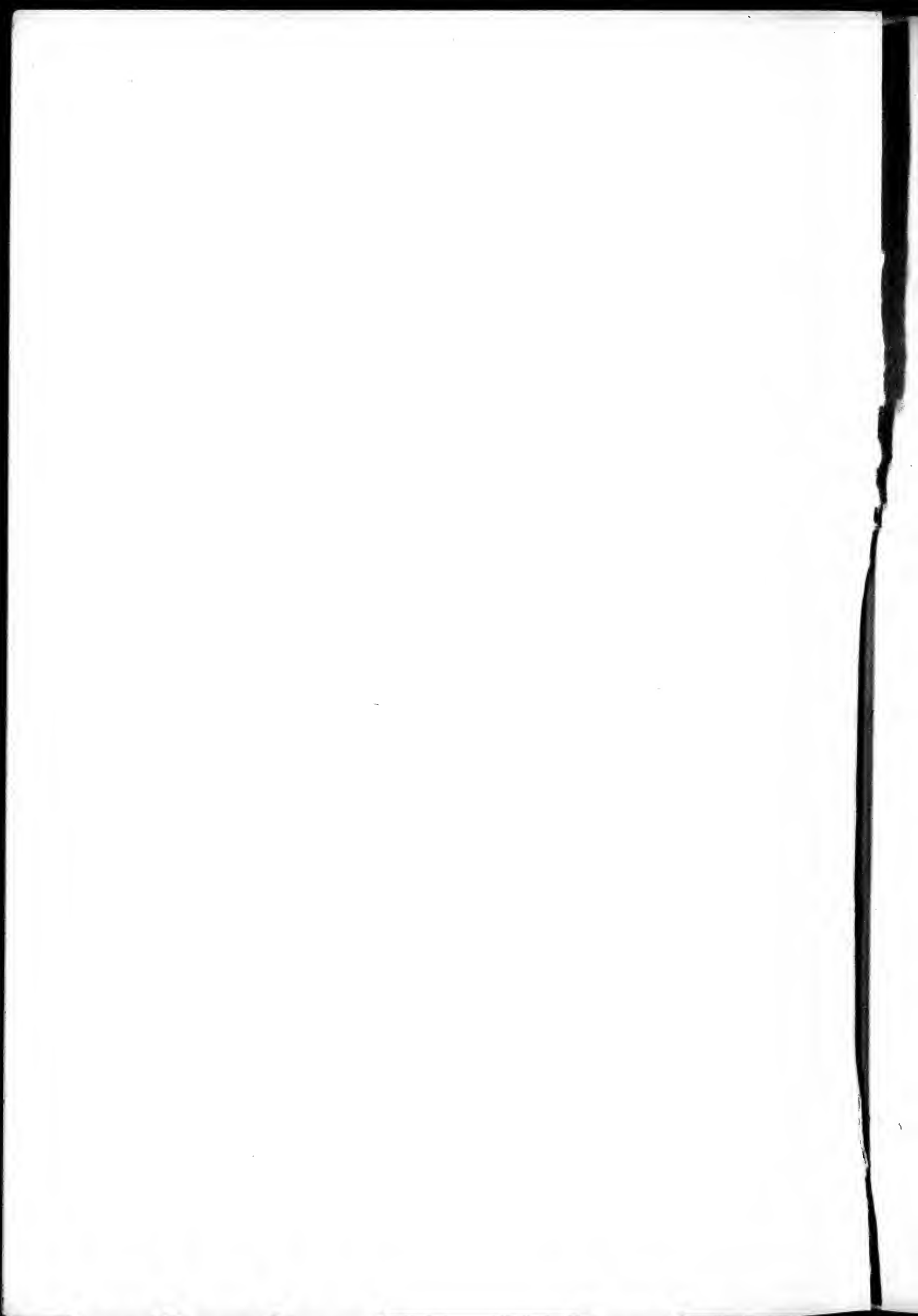
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the mission. He revised his Grammar of the Korean language that year and brought out the much needed new edition, as the old one was entirely out of print and students of the language had to borrow wherever they could.

Dr. Mott came to Korea on behalf of the Edinburgh Continuation Committee in 1913 and met with representative missionaries, chiefly leaders in the various departments of the different missions. Dr. Underwood, being Chairman of the committee of arrangements, went to Shanghai to meet and confer with Dr. Mott on methods and plans for the best accomplishment of the purposes of the Conference to be held here. The principal object of Dr. Mott's visit was to supply the Continuation Committee of the World's Missionary Conference with data as to how mission bodies on the foreign fields and the Continuation Committee could be brought into mutually helpful relations. Eleven committees were appointed, ten of which reported on the subjects committed to them. Dr. Underwood served on several of these. Large meetings were held, nearly all denominations being represented. Dr. Mott made a fine address on Union to the missionaries and several addresses to large crowds of Koreans, and a basis was laid on which to build for Union later on. Dr. Underwood acted as his interpreter on most of those occasions. He saw that tickets and tents were ready, posted notices to all parts of Korea and interviewed native workers, teachers and mission workers unceasingly. Dr. Mott expressed his astonishment at the way Dr. Underwood interpreted for three hours at a large meeting held on Pai Chai school grounds, in a tent where between four and five thousand

men were assembled. Before Dr. Mott returned to America he expressed his strong feeling that Dr. Underwood was right in working for the establishment of a Union College in Seoul, which was an encouragement to the supporters of the project.

About that time trouble arose in the Korean Y. M. C. A., which caused great anxiety and called for extremely careful handling.

When the Y. M. C. A. was first organized it was placed under the supervision of a committee located in Shanghai which had jurisdiction over a group known as the Y. M. C. A.s of China, Hongkong and Korea. After the annexation of Korea by Japan it became plain to most people that the Y. M. C. A. movement for Korea should no longer be connected even in name with China, but be either independent or associated with the National Committee of Japan. Unfortunately this came up at a time when public opinion in Korea was much agitated over the conspiracy trial, so there was much opposition in the Association membership to making any move which seemed in any way like an alliance with Japan.

On the other hand, the officials of the Government General of Korea had been greatly perturbed by the events leading up to the trial and by the stories of informers and were displeased by the attitude of many missionaries towards it. They had been especially incensed against the Association because the President—not Dr. Underwood—and the general secretary had united in writing a letter criticizing the Police Department, which, had fallen into the hands of the newspapers. The Association having thus come under the ban of the Government, a number of malcontents seized the oppor-

tunity to organize an opposition movement against the Y. M. C. A. Some of these were members of the Association, but many were recruited from without. Just at that time a meeting of the China Committee was held at Shanghai, to which two Koreans and one American went as delegates from Korea. It was there decided to separate the work in Korea from the jurisdiction of the Committee in China. This was done in a way that was satisfactory to the representatives of both China and Korea, and a committee of fifteen, composed of both Koreans and Westerners living in Korea, was appointed to take charge of the work of the Association for Koreans.

Just at that time, therefore, there were two separate pieces of work to be done, first to determine whether the work in Korea should be organized as an independent unit or whether it should be affiliated with the National Y. M. C. A. of Japan, and second to harmonize the discordant elements in the Seoul association, and to see that the association was kept free from the political entanglements which threatened to destroy it, and make sure that it did not unnecessarily place itself under the displeasure of the government authorities. Fortunately Dr. Mott came to Seoul at that juncture, and the Committee had the advantage of his varied experience and wise judgment. While he was there a meeting of the Seoul Association was held to consider some proposed amendments to the constitution, and it was learned that the members of the opposition society were determined to attend the meeting in a body and try to run it to suit themselves. Some time previous to this, a few of them visited the Y. M. C. A. office and forcibly interfered with

the work of the general secretary. The Board of Managers decided that only voting members of the Association should be admitted to the meeting. Long before the time for the meeting, however, the opposition had nearly filled the hall with its members, and to offset this move, the Board at the last moment decided to hold the meeting in another room. Stationing the membership secretary at the door, only those who were seen to be real members were allowed to pass in. In this way the voting members were nearly all admitted before the opposition learned that they had been outwitted. As soon as they heard of it they made a rush in a body to force an entrance to the meeting. As some of the voting members were in this group, arrangements had to be made for their admission, so a body of Koreans and foreigners stood at the door and blocked the way while the secretary determined the right of attendance or otherwise.

Dr. Mott had failed to get into the room early, and so had to force his way through this pushing crowd, along with Dr. Underwood.

Judge Watanabe, Chief Judge of the Supreme Court, attended the meeting, but coming late had also to make his way through the pushing crowd and be admitted through the apex of the wedge which held the door. At last the riotous opposition gave up their effort. Dr. Underwood was Chairman of the meeting, which went on without disturbance, and the Constitution was finally amended in accordance with the views of the *bona fide* members of the Association.

It was in the midst of such a commotion that the first problem referred to above had to be settled, but the

Committee of Fifteen tackled it, and in spite of the fear that so many expressed that any alliance with Japan would be keenly resented by the Koreans, the Committee, the majority of whom were Koreans, decided that it would be better for the work to be associated with the best Christian element in Japan, than to attempt to run an independent course in Korea, subject to the misunderstandings of the government officials, who would naturally be suspicious of the aims of the Association for a good while to come.

But at the same time it was felt to be highly desirable that the Association work for Koreans, whether in Korea or in Japan, should remain completely under the control of the Koreans themselves. So a special Committee of Five was chosen from the fifteen to go to Japan to consult with the Executive Committee of the National Y. M. C. A. Committee of Japan. It was decided that the movement in Korea be placed under the jurisdiction of the Japanese National Committee so far as was necessary to insure that the Korean Association should always maintain the true principles of Association work, but that beyond this all work for Koreans should be under the direction of a General Committee which should be elected by a triennial convention of delegates chosen by the Korean Association and that this agreement should never be abrogated without the consent of the Korean Associations.

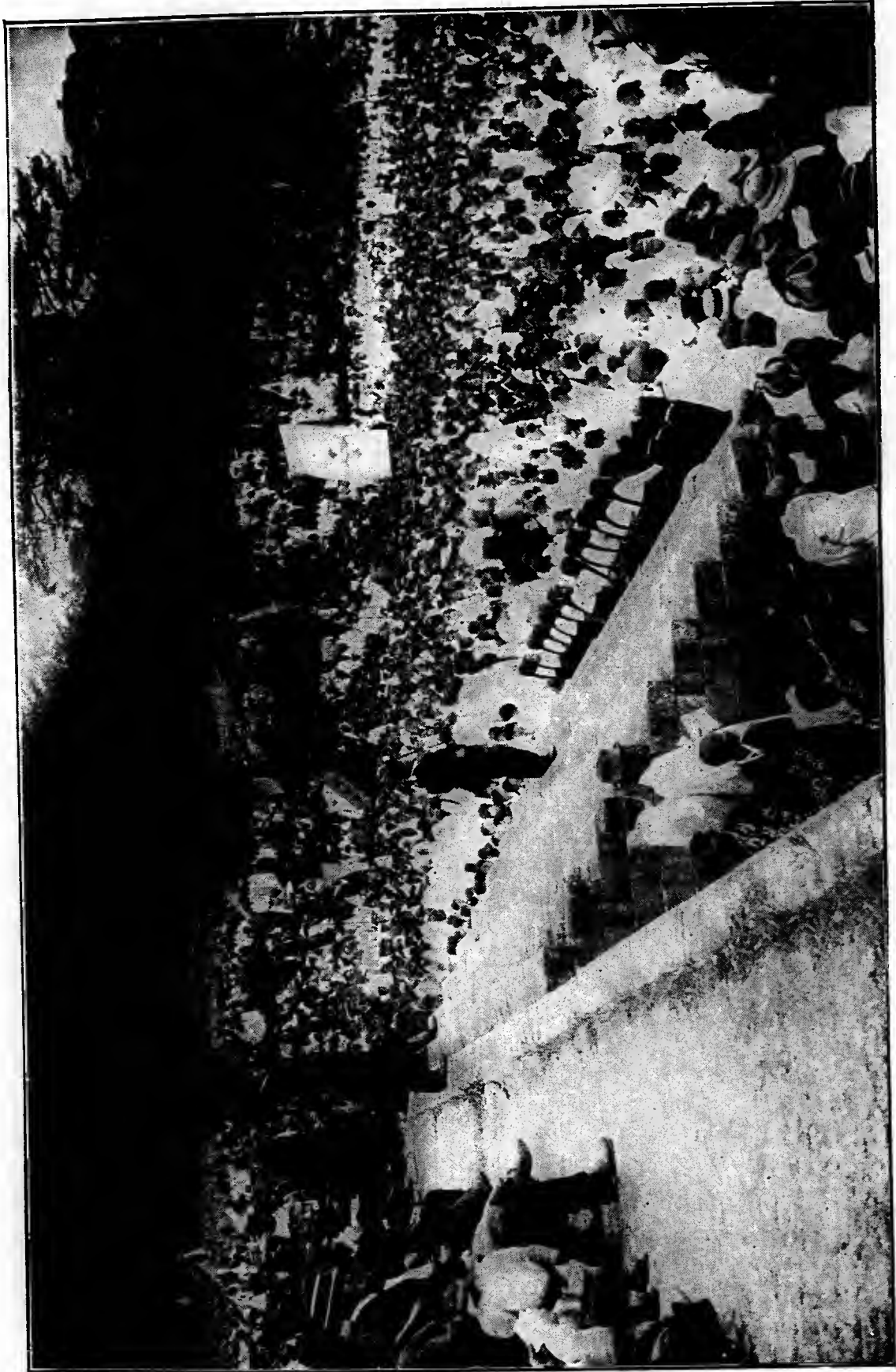
At the same time it was arranged that the National Committee of Japan should select from the Committee of Fifteen elected in Korea, five men who should become members of the National Committee of Japan with full powers. This was in April, 1913.

The National Committee selected as such members the five delegates who had been sent to Japan on this errand, viz. : Drs. Underwood, Avison, and Messrs. Ye Sang Chai, Namkung Ok, and H. H. Cynn.

On returning to Korea with this agreement signed and attested by the names of the members of the Executive Committee of the National Committee of Japan, and of the five who had gone over from Korea, supported by the signature of Dr. Mott, who had been a leading factor in bringing about the good understanding, the majority of the Association members in Seoul soon saw that a settlement of the very difficult question of control and of affiliation had been made in a way which gave to the Korean Association all the advantages of close affiliation with the powerful and sympathetic National organization of Japan, and at the same time assured the permanent self-government of the Korean Association.

Nevertheless, a few in Seoul could not give up the somewhat natural sentiment that any alliance with anything Japanese was a thing to be avoided, and this feeling was, strange to say, most acute in the minds of the large body of Korean young men who had gone to Tokyo to study in the colleges there, amongst whom an active Y. M. C. A. had grown up.

Many exciting meetings were held by these Tokyo students, which in some cases were even riotous, and it became necessary for Dr. Underwood, who was the President of the Seoul Association, and of the Committee of Fifteen, to go back to Tokyo to reason with these unreasonable young patriots, who so thoroughly misunderstood what had been secured for them, and all the Korean Associations. They apparently could not see, or



Dr. Underwood Addressing the Great Sunday School Celebration, April 19, 1913

The National Committee selected as such members the five delegates who had been sent to Japan on this errand, viz. : Drs. Underwood, Avison, and Messrs. Ye Sang Chai, Namkung Ok, and H. H. Cynn.

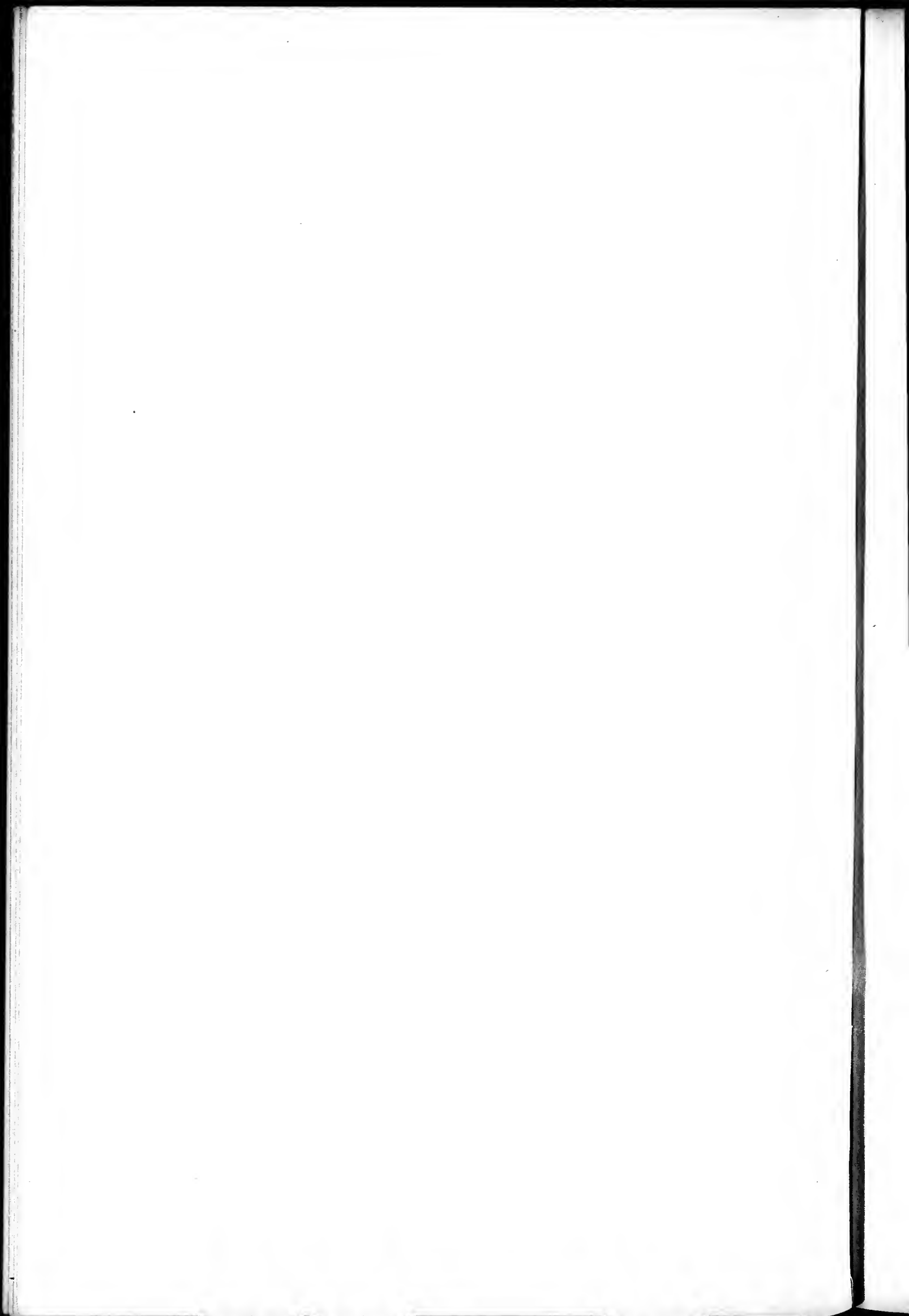
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Dr. Underwood Addressing the Great Sunday School Celebration, April 10, 1913



would not think calmly enough to realize, that the inevitable trend of events would force them into some relation with the Japanese National body, and that, by this well-thought-out and politic step, a relation had been entered into which was the most favorable for them that could have been devised. Dr. Underwood tactfully explained the agreement to them and had the pleasure of returning to Seoul knowing that the storm had subsided and a good basis of understanding had been reached.

Ever since the occurrence above narrated there has been complete harmony between the Government and the Association, and there is every reason to believe that it will continue.

Dr. Underwood's thorough acquaintance with the problems of the Korean people, his keen sympathy for their sorrows, his hold upon the hearts and confidence of the Koreans, and withal his just appreciation of the Japanese situation, and his confidence in the understanding and sympathy of the leaders in Association and Church work in Japan, enabled him to do many things in just such crises as this which would have been impossible to one not so furnished.

CHAPTER XXII

1914—1915

TURNING now from the Y. M. C. A. to the Bible Institute, in Dr. Underwood's report to the Mission Board, dated 1913, he speaks of the Union Bible School, started in the fall of 1912, having an enrollment of ninety and an average attendance of sixty-two. This school later became the Pierson Memorial Union Bible Institute. For many months Dr. Underwood had been working constantly to secure the site for this Institute, corresponding with the Committee on the Memorial in America as to plans and equipment, and looking up the best kinds of roofing, flooring, plumbing, etc., conferring with men in charge of Bible Institutes in America as to the best methods of conducting them, writing, in fact, numberless letters on these matters, holding Committee meetings with missionaries, and consultations with land agents, architects, and agents for building materials.

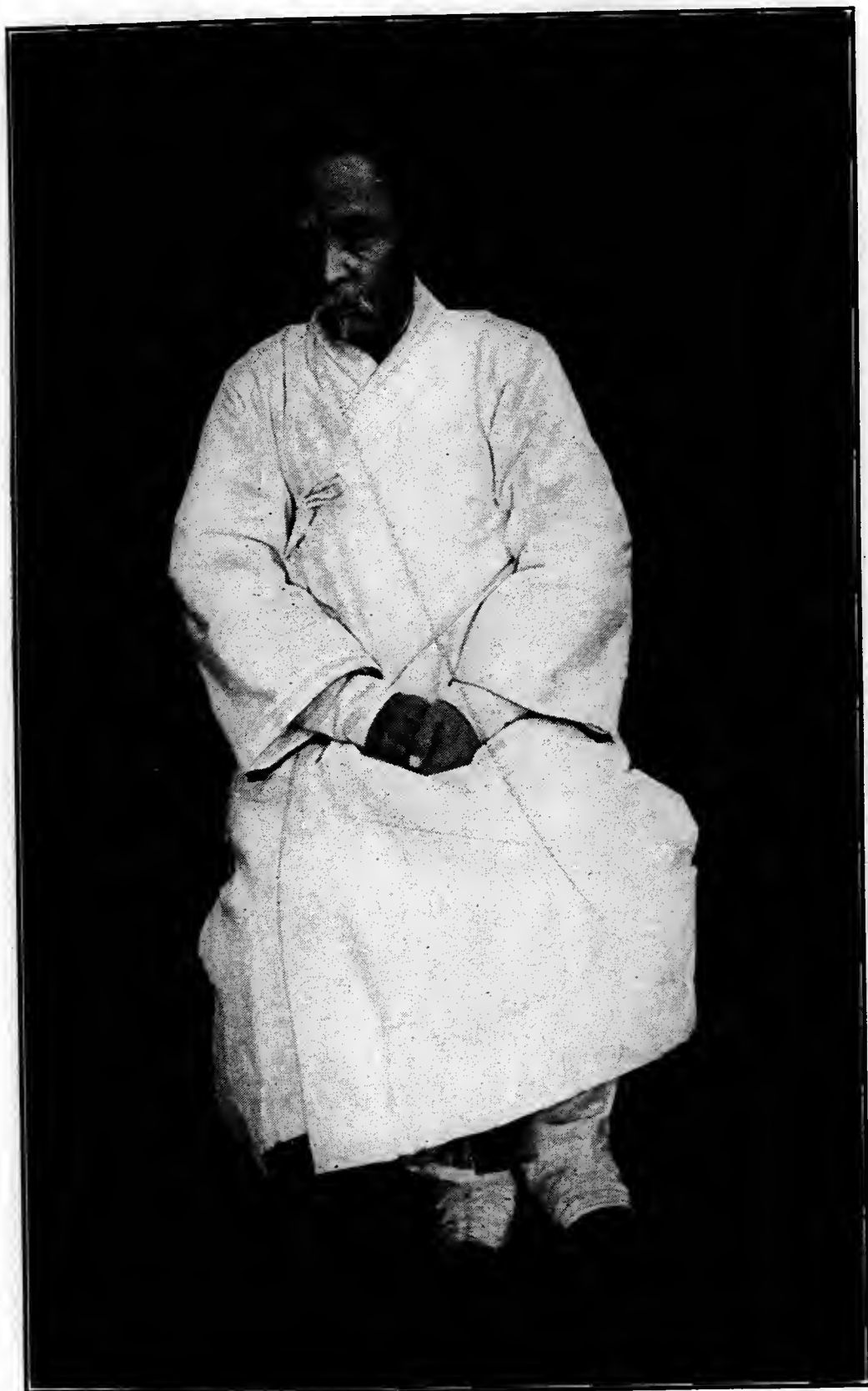
At the same time he was working for the College site, trying to obtain a desirable place of sufficient size outside the city. Serious difficulties were put in his way by very influential Koreans on account of important graves at the most desirable locality, also by business firms who had some previous contracts, and by the anti-foreign element who were opposed to the College altogether, but

the favor of the Government removed these difficulties one after another. In addition to the charter for the College as an educational institution, the charter for the organization of a Board of Managers had to be secured from the Government, and every sentence of this as of the other had to be discussed by correspondence with our different Boards in America, and with Committees, in fact with the whole Mission body in Korea. The obtaining of the money from the different missions, the securing of safeguards as to the Christian character of the Institution, of which both the Missions and Boards were properly very careful, the difficulty of obtaining such safeguards, in view of the Japanese education laws, all demanded long conferences, and volumes of correspondence. From his return in 1912, Dr. Underwood was carrying on this work against endless obstacles and difficulties with a patience, hopefulness and courage that never failed nor wavered for an instant.

In 1914 the status of Seoul, which was called in question as a suitable place for the College, was as follows: There were forty-eight Christian churches within a radius of six miles from the center of the city, twenty of which were within the city walls. These did not include the Roman Catholic Church, the Japanese Churches and the so-called independent Korean Churches. There were in addition two Bible Schools for men, teaching six months each year, and the Methodist Theological Seminary, which is in session six months. There were one Woman's Bible School having a nine months' term, two Bible Societies, and one Tract Society. There was besides a very flourishing Y. M. C. A. for Koreans and one recently started for Japanese. In addition there

were Bible Institutes conducted by the several churches with sessions from September to the end of April. During this period there was not a man, woman or child of the ten thousand Christians of this section who did not have the privilege of special Bible instruction, and there was not a church in the list where special revival efforts were not conducted during the year.

On the 6th of April, 1914, the thirtieth anniversary, according to Korean count, of Dr. Underwood's arrival in Korea, which marked to them what was an important date, a half cycle of years, the Presbytery of Seoul arranged to celebrate the occasion by holding congratulatory services in Seung Dong Church, the largest in the city. A programme was arranged of music, hymns, scripture, prayers and speeches; there was a presentation of memorial gifts in silver, and a very beautifully embroidered map of Korea, giving the divisions of territory in different colors, and marking the wedding trip which Dr. and Mrs. Underwood took to the Chinese border in 1889. These were presented with appropriate remarks expressive of much affection and tender regard, by representatives of the seven churches of the Presbytery. A photograph was taken of Dr. Underwood and the congregation assembled on the platform and in the church, and a collection was taken, which was the first of a fund given by the churches of the Presbytery to build a Memorial Church in one of the country districts near Seoul, to commemorate the coming of the first missionary. Dr. Underwood was called upon to make an address and was followed by Dr. Clark, and Rev. Inoguchi, of the Japanese Presbyterian Church. Brief remarks were also made by guests, one of whom was Dr. Underwood's old friend, Kim Yun



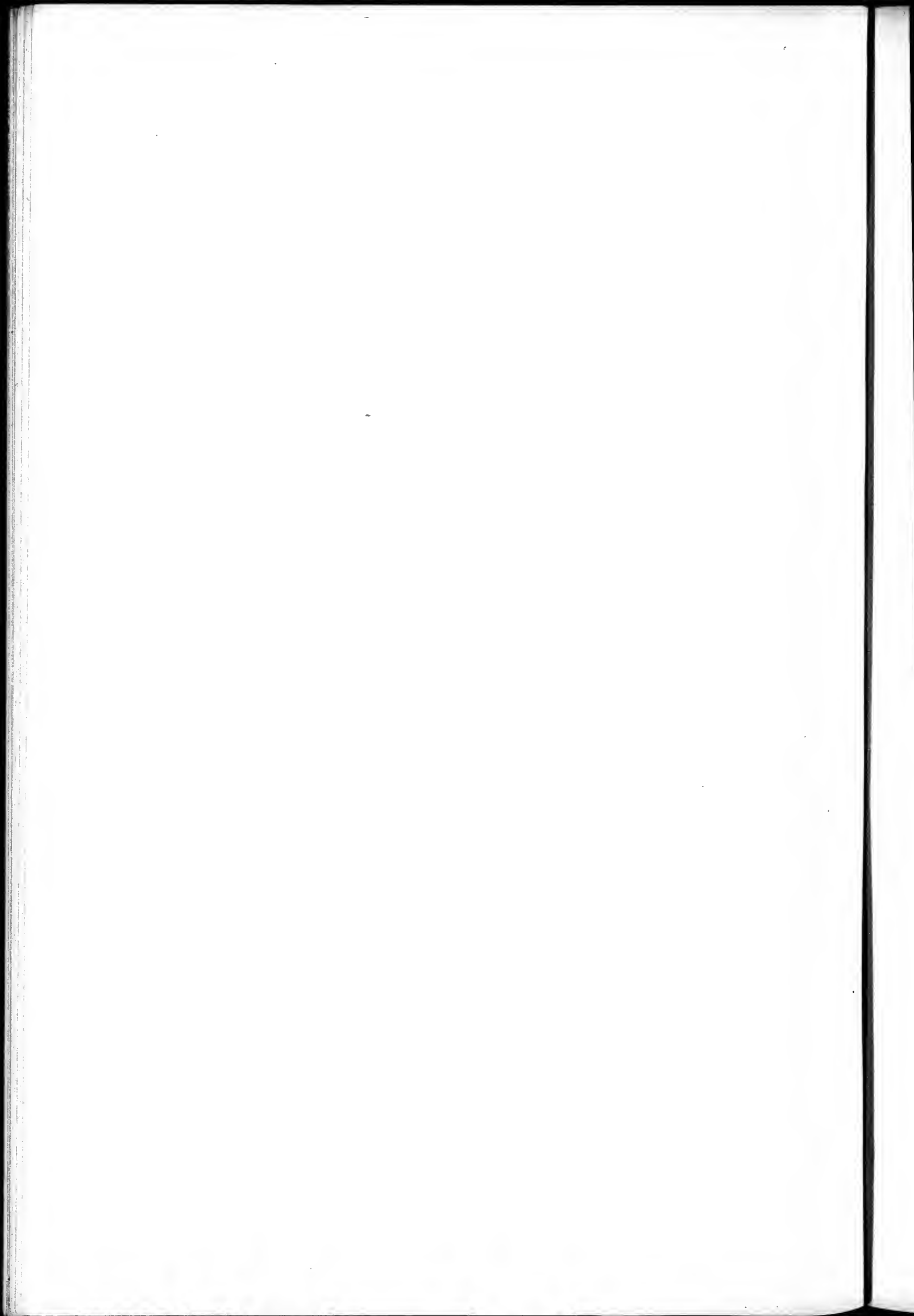
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Sik, a former Cabinet officer. Several former Cabinet members and Korean Nobles of the highest rank, and many old friends were there to offer their hearty congratulations, with many members of the various congregations, nearly all of the oldest of whom had been baptised by him or had been members of his church, which was for some time the only one in Seoul. It goes without saying it was very gratifying and comforting to receive this added evidence of the esteem and grateful regard of these dear people.

In the report of Mr. Brockman on the first *triennial convention of the Korean Y. M. C. A., in the spring of 1914, we learn that it was held in Songdo and was attended by Dr. Ibuka, chairman of the Japanese National Committee of Y. M. C. A.s, also by representatives from Canada, the United States, China, and, of course, Korea. Dr. Underwood was Chairman of this convention. Addresses were made by Mr. Phelps of Japan, Mr. Yi Sang Chai, Dr. Underwood and others. Mr. Brockman says: "There followed a most statesman-like consideration of the constitution, and the admirable way in which these delicate questions were treated brought forth warmest commendation from visitors. At this time the Union Committee of fifteen referred to before were elected: Dr. Underwood, Dr. Avison, Mr. Cram, Mr. Hong Chang Suk, Mr. Hugh Miller, Dr. J. S. Gale, Mr. Kim Chong Sik, Dr. H. H. Weir, Rev. D. M. Lyal, Mr. Yi Sang Chai, Mr. Hugh H. Cynn, Dr. O. Kung San, Mr. O Nei Soon, Mr. Song Un Yong,

* This triennial convention was the one referred to in the statement made above on the changes brought about in the Y. M. C. A.

Mr. Pak Sung Pong. In April, Dr. Underwood was re-elected Chairman of the above Committee, Mr. Hong Chang Suk and Rev. M. G. Cram recording secretaries, Mr. Hugh Miller treasurer, and Mr. F. W. Brockman executive secretary. The accomplishment of the election of this Committee of Fifteen, at a time when the young men were inclined to be suspicious that the society was to be handed over entirely to the control of Japanese Government was a great triumph and a great blessing.

In the early part of 1914 Dr. Underwood made a series of visits to a number of church centers of large country towns to conduct evangelistic services, especially to awaken and bring in unbelievers, although his itinerating of late years usually had been to the churches to strengthen and shepherd the flock. He was accompanied by a Korean Evangelist, Rev. Han Suk Jin, with helper Kim, two cornetists and a lantern expert, with pictures of the life of Christ, and a good acetylene outfit loaned by Dr. Clark. On entering a place he would erect a tent, having had notices previously posted, and with singing and the pictures would collect a large crowd, and give stirring Gospel addresses. Thousands of gospels and tracts were freely distributed, and all who were interested were followed up. In Chungju territory five places were visited. In spite of his lame knee, he was sometimes forced to walk ten or fifteen miles where coolies could not be obtained. In Chungju over two or three thousand people assembled in an outdoor meeting. It is not easy in these heathen communities to tabulate results at once, but many heard for the first time words which sink like good seed in the ground and bring forth their fruit here and there in after days. Mrs. Cook of Chungju

wrote that "the personality and reputation of the great pioneer missionary were the greatest attraction to the Koreans in these meetings," and the influence of his life and character was always and everywhere effective.

He longed to win souls, but his faith made him rest confident that if the Gospel were faithfully preached, God would bring the harvest in His own good time.

In 1914 we celebrated our Silver Wedding. We had simply intended to invite our friends in for an afternoon tea, not announcing the occasion, but Koreans discovered, perhaps from helpers in his office, what day it was. Some other old friends counted up and also discovered, and so there was a meeting in the morning of Koreans, with prayers, hymns, speeches and a silver gift (for they love to give, no matter how little they have), and in the afternoon there was a crowded assemblage of several hundred foreigners, a large number of Japanese, and also many of the most distinguished and oldest of our Korean friends. The boys of the Academy came and saluted in the garden, and Dr. Underwood and I responded to their congratulations. The house was decked with flowers, many silver gifts were presented, and a "wedding ceremony" took place. The heads of the Japanese Government evinced their good will by uniting in presenting us with a pair of beautiful sterling silver vases, a courtesy which showed the great change which had taken place in the attitude of the Government toward him within a few years. While loving and serving the Koreans he at the same time won the friendship and confidence of the Japanese. His wonderful magnetism and power of winning people of all nationalities, ranks, and classes was never more strikingly

illustrated than in the way in which both Japanese and Koreans, who came in touch with him, loved and trusted, and leaned upon him.

The Korean General Assembly in 1914 numbered thirty-six pastors, thirty-nine elders and fifty-three foreigners. They would have again elected Dr. Underwood Moderator had he not positively refused to serve. One significant feature in connection with those meetings was the way in which the Koreans demonstrated their feeling toward the missionaries. The latter proposed that as the assembly was a delegated body of Koreans, so the missionaries too should only be represented by delegates, and they brought in a resolution to this effect limiting their number, but this resolution was at once laid on the table by the Korean members of the Assembly. In comparison with the independent and hands-off attitude seen in some other fields this was very marked and characteristic of the Korean Church. From the beginning there was the closest and most confidential relation between the Koreans and their foreign pastors and teachers. In Dr. Underwood's conduct of affairs in his Session and with his church this was repeatedly illustrated. Now and again some problem would come up, on which there was divided opinion. Some erratic person would advocate some mistaken policy or oppose the right one, and even one of his most useful men may have been extremely obstinate and unwilling to yield, but Dr. Underwood never forced any issue, he never showed any impatience or personal feeling; gently, quietly he led them along, deferring with friendly courtesy to their views, until gradually, one hardly knew how, the clouds passed, the sky cleared, and all were pleased; with a trifling con-

cession here, a compromise of slight importance there, he won his way almost invariably. I have seen this occur repeatedly in his dealings with the country churches, and with those who had quarreled. His fatherly tenderness to all, his feeling for each man in view made each feel that the pastor was his own especial friend.

The Korean pastors supported by the native church number one hundred and forty-five, and this church pays almost all the salaries of two hundred and fifty-seven helpers as well. Then there are the unpaid workers and church officers, of whom there are over eight thousand in our mission alone, and an unusual amount of time is given by the rank and file throughout the year. Those baptised in 1914 numbered seven thousand two hundred and seventy-four, the total membership being fifty-five thousand five hundred and fifty-seven, while the whole number of adherents numbered over one hundred and twenty-four thousand. They met in two thousand two hundred and forty-seven groups and churches, from tiny village meeting houses to city churches with congregations of fifteen hundred. One thousand six hundred and seventy-five of these groups own their buildings. One hundred and seventy-three are regularly organized with Sessions. The contributions totaled that year \$96,000.00, or more than fifty sen for each adherent with an ordinary wage rate of forty sen, or about twenty cents a day.*

From the latter part of 1913 Dr. Underwood had been growing slowly but increasingly ill and weak. Dr.

* Statistics quoted from the Rev. Wade Koon's report to the Mission.

Avison had told him in 1913 that if he did not lay down his work and take a trip abroad where he could come under constant expert care, with the benefit that complete rest and a sea trip might bring, he would not answer for the consequences, but he only shook his head and said that the College and Bible Institute affairs could not be dropped at that juncture no matter what happened. Though he himself realized the very serious condition of his health he could not see his way to leave then, so he continued to struggle along under weakness to which most people would have yielded, when exhaustion brought him almost to the point of fainting every day, and when he was often too weak and worn out to take even a light repast until he had been braced up with a cup of tea or coffee. Day after day, there were long committee meetings, often until late at night; early, even in the darkness and chill of severe winter mornings, he was up attending to his correspondence or literary work. Back and forth the little pony plodded all day long, carrying him to School, College, Bible Institute, Church or Bible Class, while week-ends found him in the country among his little churches.

For two years he continually worked to accomplish the union of the Primary Day Schools of our different Missions in Seoul, to save expense and time. The different Missions and natives too had troubles to overcome, jealousies between native teachers, and difficulty as to location, but in the end his efforts were blessed with success, so far as three of these Schools, his own and those of the Northern and Southern Methodist Missions in that part of the city, were concerned.

The Japanese Government had established a number

of non-religious schools, and at that time he had made an effort to reach them in a series of specially arranged Sunday evening church services, with attractive features, such as lantern shows of Christian subjects, or music, or lectures on interesting themes by well known men. Each service had some novel and attractive feature, and as a special favor tickets of admission were sent to one school or another. This plan worked to perfection, the boys came in crowds and felt honored to receive tickets.

At the same time also he had been entertaining one class or another from the Boys' Academy every fortnight at his home with music, games, exhibitions with the microscope, and, of course, refreshments, but always a Bible chapter read, a few stirring hymns sung, a prayer and a short helpful talk by a pastor or the principal of the school, or a Y. M. C. A. worker emphasized the religious aim of the host.

From 1914 he had been paying the salary of a young missionary of rarely beautiful character, the Rev. Mr. Chaffin, who seconded him in his evangelistic work in the city and country and helped out with his heavy correspondence. This man was much loved by the Koreans and was a great help in the church work, but his health was very delicate and he passed on to the Better Land in 1916, a month or two before his leader. All this time without cessation he was steadily working for the College, with Boards, Missions and Government, meeting one difficulty and hindrance after another with the same patience, courage, and cheerfulness he had shown in the days of his greater physical strength, while all the time his increasing pallor and extreme emaciation caused the gravest apprehensions in the minds of his friends. I

believe it has been noted that he had been elected President of the College, which had rented recitation rooms and dormitories in the Y. M. C. A. building, where regular college work was going on, under difficulties, but with fair success.

In 1913 he invited a number of the friends of the College to his home for an evening reception and celebrated the first year of its life. Even yet all was not secure in most men's eyes, but to his faith and trust it was as sure as it is to-day.

At the same time teaching was being carried on for the Pierson Memorial Bible Institute, a fine site had been secured and the foundation of the building had been put in, so that when Dr. Speer came in the late summer he was able to attend the ceremony of laying the corner stone.

Dr. Underwood had, with the consent and advice of the other missionaries on the committee, arranged the contracts with the builders and planned for the equipment of this building.

The summer of 1915 was spent at Sorai Beach, where quite a number of missionaries had by this time erected summer cottages. Much against the wishes of his family, he had consented to work on the final revision of one of the Old Testament books with Dr. Reynolds, during those weeks when his condition demanded a time of complete relaxation and rest. The nervous strain and intense concentration needed for Bible translation were the very things he should have avoided. Naturally the summer here, which had in previous years brought great improvement to his weary frame, saw no change for the better.

Every morning, very early, soon after daybreak, he drove down the length of the point in his absurd little lumbering home made cart, and even before he started, the children nearest his home were waiting to pile in. As they rattled along, more joined at almost every house until the vehicle was full of a laughing bunch of little ones, not one of whom would have missed the jolting ride with dear "Grandpa Under" for all the other pleasures the day could offer. As has been said, he delighted in children, and was never more happy than when with them, while all children seemed naturally to love and trust him. It was one of the sweet rewards of his life, that he was allowed to see so many children enjoying the sands and invigorating air of Sorai that last summer.

He had, however, to leave for a short visit to Japan as a delegate to the Y. M. C. A. Convention at Gotemba. He met with a terrible storm while on the tiny steamer, sailing to the port, and as the season was the hardest in the year for travel, he had a very difficult trip, but his only references to it were jokes at his own expense. In all his weariness and haste, in the midst of important business, he found time to stop over at Nagoyo to buy a little Japanese dog for his wife. This is a good illustration of his whole life, never too busy or too weighed down by matters of the greatest importance, to neglect the multitude of thoughtful, gracious, tender little deeds of love for his family, for little children, for any one, in fact, on whom he could bestow them. His relations with his family were quite too beautiful and sacred to be put into print; suffice it to say that his son and he were like brothers; he had never spoken a harsh word to the boy in his life, but their friendship became more

and more intimate and mutually helpful as time went on, and the son has since remarked that he would not have missed those last years with his father for all the post-graduate or seminary courses the world could offer.

At the end of the summer of 1915 Dr. Speer and his party came to visit the mission, and as he was our guest, Dr. Underwood attended all his movements and took him to the annual meeting. Here the feeling was still strong against the College and a motion was passed to ask the Board to arrange for the carrying on of the Seoul Union Christian College independently of the Mission, the statement being that they objected to participation in the institution because of the inability to exercise field control, and the disapproval of the standards proposed for the school in the constitution as they understood it.

Just before the arrival of Dr. Speer and the meeting of the Federal Council that fall, the Japanese Government published a long set of regulations about religious work, calling for very particular and minute reports as to the history and qualifications of all paid religious workers, whether missionaries or native evangelists, and as to locality, time of establishment and character of all places of worship called churches, which expected to be free from taxation. At the same time rules which had been in force for years in Japan, but new to us in our work in Korea, were promulgated regarding the holding of religious services or teaching religion in mission schools. The Government affirmed its right to close any churches or remove any leaders or workers that it considered to be for any reason, religious or political, unfit. These laws gave the Missions the greatest alarm and concern for a

time. It seemed as though they might strike a death blow to all our evangelistic and educational work.

At the Federal Council the excitement was extreme, and many hasty speeches were made, which spread the fears of the missionaries. At length the sane suggestion was made that a committee go to the Government offices and inquire the exact meaning and intention of these rules. Dr. Underwood and Mr. Robb were appointed and they had a very satisfactory interview, at which it was made clear to them that there was no intention of hindering the evangelistic work, but that the Government only desired to obtain correct reports of all regular work, for the sake of those claiming freedom from taxation, and for adequate information to prevent the establishment of harmful sects. This information brought great relief to the minds of the missionaries; nevertheless the reports were called for, and it was very necessary to hand them in before a certain date; they were very voluminous and demanded a multitude of minute particulars, all filling out Government Chinese forms in a certain way, and to be written in mixed script. As the Chairman of the Information Bureau, Dr. Underwood received dozens of letters, and sent out explanations and specimen blanks to every Presbyterian Missionary in Korea, with careful explanations. No one had the least idea of the amount of work, time and energy involved. In his report he simply mentions that blanks and forms had been sent.

An Industrial Exhibition was organized by the Government in September, 1915, to celebrate the five years of annexation and demonstrate what the Government had done in Korea in constructing roads and in improved

industrial and agricultural methods. Large crowds came from all over the country, brought partly through the widespread advertisements and partly at the invitation of the Government.

Dr. Hardie of the Southern Methodist Mission writes: "The Union Evangelistic Campaign conducted in connection with this (Exhibition) was initiated mostly through the efforts of Dr. Underwood, who brought the matter to the attention of the missionaries in Seoul. He was chairman of the committee which had the matter in charge, and it was through his efforts that it was so successfully arranged for."

*He it was who by his letters and addresses brought the open-handed Missionaries to contribute so generously toward the expenses of the work, and he it was who succeeded in winning from the Government, which had been supposed to be anti-Christian, permission to place their building on one of the very best sites near the entrance gate of the main exhibition.

Korean and Japanese churches in all parts of Korea subscribed three hundred dollars toward the expenses, three hundred and sixty dollars came from America, while the missionaries gave seven hundred dollars. This enabled them to put up a temporary building to accommodate one thousand people in three halls. In the center hall cinematograph pictures of Bible scenes were shown daily. Twenty-one thousand people attended during the period of the exhibition. This room was flanked on one side by a hall in which services were held in the Japanese language, and on the other side by one for services in

*Most of these details were written by Mr. Bennick for the "Korean Field."

the Korean language. At the back were inquiry rooms, while in front of the building there were book-stalls occupied by the Tract Society and Bible Societies. International flags and Scripture verses in four languages were used to decorate the exterior.

In the hall for Koreans preaching services were held throughout the day, except at the hour when the pictures were being shown. The churches in Seoul and vicinity supplied workers and preachers, each denomination being responsible for the work on certain days. And it is to be noted that none of the churches failed to keep their assignments. Many thousands of tracts were distributed and workers met the passers-by, giving them personal invitations to the services. Japanese services were conducted by the Rev. Mr. Kimura, the Billy Sunday of Japan, who came to Korea for this special work. Attendance for the three weeks during which the services were held was approximately 100,000. The workers had personal conferences with 11,627 inquirers, whose names were registered and sent to pastors of the churches nearest to their homes. One of the leaders of the work said: "It was the greatest hand-to-hand evangelistic opportunity I have seen for years. In spite of the confusion and the crowds, man after man of those with whom I talked came at once to the most earnest consideration of the religious message. Two of the men I talked with went home to establish churches in their own neighborhoods. A great impression was made on the country people by the evidently friendly attitude of the Government, which permitted missionaries and native Christians to preach the gospel freely in one of the best locations in the city."

In a letter written at that time Dr. Underwood said: "We had a young missionary from China, a Scotch-Irishman, who was intensely interested in the work. He said he could not tear himself away from the preaching hall because he wanted to watch the zeal and earnestness with which the Koreans tried to interest others in the Gospel. He said that such a series of meetings as those would be impossible in China, that no Chinamen would go out and do such work, and, in fact, he thought that in no place outside of Korea could one find so great a band of volunteers willing to carry on the work, all day long and every day for so long a time.

During this Exhibition and Evangelistic Campaign, at the suggestion of Dr. Underwood and through the efforts of Mr. Koons, who did a large share of the necessary guidance of the party, the missionaries' children in the boarding school in Pyeng Yang were invited to come to Seoul and see the sights, and while here they were invited to Mr. Hugh Miller's house, where a feast was arranged for them, and they were also at our home for a garden party. It is not an important fact in his life, though I cannot omit mentioning it, as it was his last good time with children, joining in their games as though he had been a well man, and evidently as happy as the youngest there. A photograph of the group was taken ere they separated, the man with the spirit and simple, gentle heart of a little child among the children. That year, too, he kept Christmas with his old friends around him, for the last time. His home, beautiful with evergreen, mistletoe, and holly, his table loaded with Christmas decorations and dainties, one of which, an ice cream watermelon, quite his own idea, had been made under his



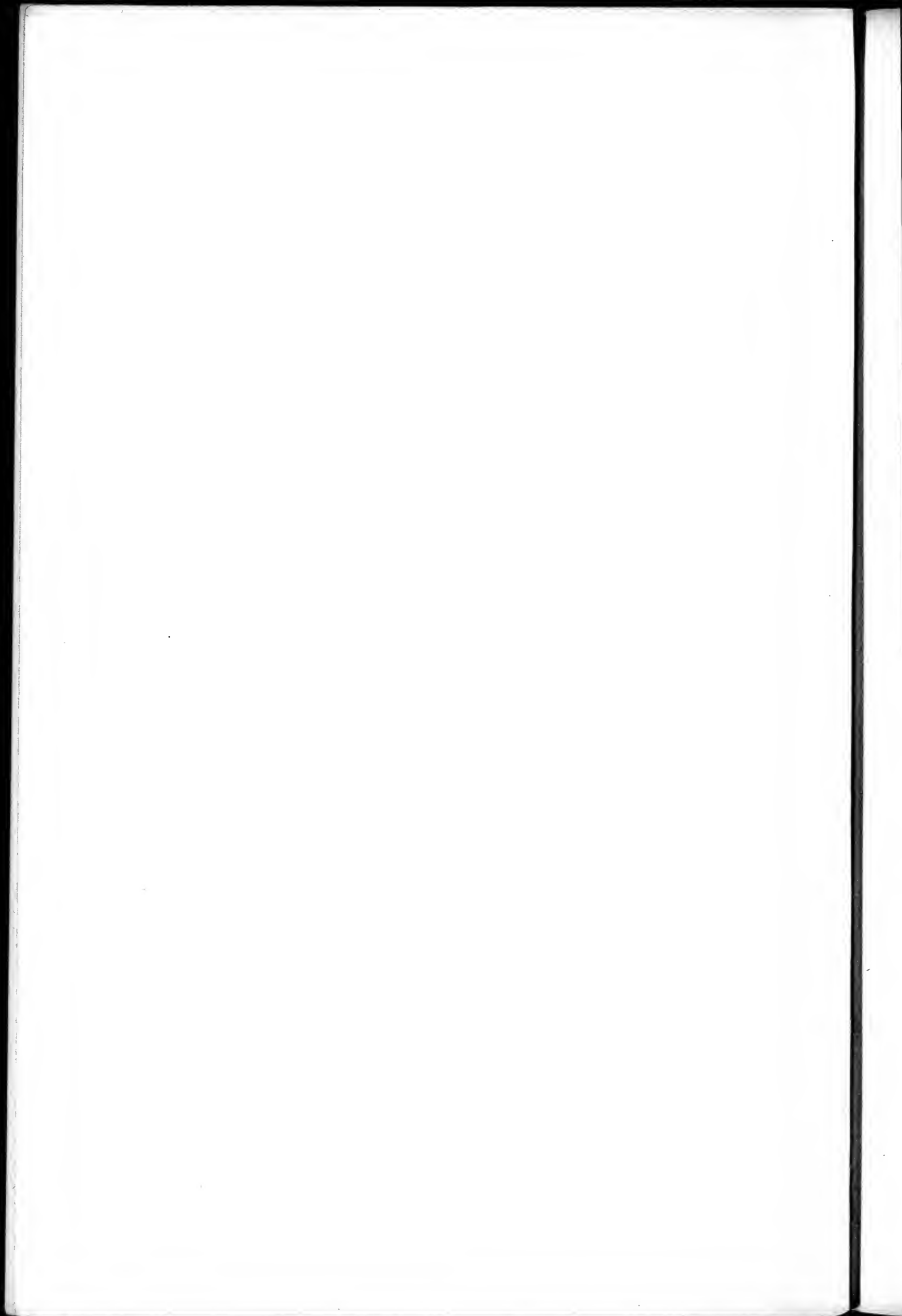
Dr. Underwood among the Children in his Garden

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Dr. Underwood among the Children in his Garden



supervision with such crude utensils and aids as are to be had in an Oriental city. He was childishly pleased with the success of this dish, and the surprise of the housekeepers in the party who had not thought such could possibly be made in Korea. With gifts and games, and last of all with song and prayer, the evening quickly passed, and the guests dispersed, some of them weeping with the sad premonition that this was the last Christmas he would be with them in his home.

While the Exhibition was on, a Japanese Prince and Princess came to visit Korea to see what the Government had accomplished. There were receptions and dinners, torch light processions, luncheons, addresses, and many other functions, and to most of these Dr. Underwood was invited as one of the older missionaries. Going to one of these receptions at a distance, in the fine new carriage, with its liveried footmen and well groomed, blooded horses, placed at his disposal by a Korean nobleman, he and his wife were greatly amused to see that the police mistook them for the princely guests, drove people off the streets before them, and ordered all upper windows closed in advance, as they had been ordered to do for the Prince. Dr. Underwood was, of course, much entertained by the humor of the situation, and the amazement of the official dignitaries, jolting along in humble jinrickshas, who saw the mere missionary sweeping by in such magnificent style, could not have been excelled by that of Cinderella's stepmother.

CHAPTER XXIII

"HOME AFTER WANDERING"

ON the 2d or 3d of January, Dr. Underwood started for Japan to study Japanese in the language school in Tokyo. He felt that if he was to do college teaching under Government rules he must know Japanese, which he could get no chance to learn while attending to his innumerable duties and suffering so many interruptions as were inevitable in Korea. He felt, too, that perhaps even such a change of work as this would be, with change of climate, might restore his health, and so do away with the need to go so far from Korea as Europe or America. Much might be done for Korea too while there, so as the writer was too ill to go with him at first, he went away alone, to be joined by her a few weeks later.

There he worked nine hours a day at the language, employing two teachers, as well as spending the regular time, three or four hours a day, at the school. He made addresses to new missionaries, on missionary methods and results in Korea, looked after the interests of the Korean Y. M. C. A. and church in Tokyo, and won the warm friendship of many leaders of the Japanese church and Y. M. C. A. He had an intimate conference with the

Japanese Premier, who received him with great courtesy, and talked with him freely with Bishop Harris as interpreter, bidding him come informally at any time he wished to consult him. The following letter from Mr. Bowles of Tokyo will show something of the work Dr. Underwood was doing there:

Dear Dr. Underwood:

I understand from Mrs. Underwood that you would be able to meet the group of Japanese gathering for a study meeting, under the auspices of the Japanese Peace Society, on Tuesday evening. I also understand that you cannot get there until about 8 P.M.

Baron Shibusawa has sent special word requesting that the evening be given to the Korean-Japanese question, hoping to hear fully from you. The dinner and conference following will be at the Chustei Restaurant, the same place where the joint dinner for Dr. Clark was given. I hope you will come as early as possible, for I believe the occasion of Baron Shibusawa's request means a special opportunity.

Yours sincerely,

GILBERT M. BOWLES.

This was only one of many church and peace conferences, and on one occasion he made the first few sentences of his speech in Japanese, to the great delight and surprise of the audience. He was said by his teachers to be making phenomenal progress in the language. When his wife arrived, she found that he had been taking his books to bed and studying himself to sleep. She was horrified to find that instead of improving, he was weaker and more ill than ever, while the inroads made on his vitality by the work with which he

pitilessly saddled himself, were becoming more and more evident. How, in his condition, he found strength to work is a problem that has never been solved.

Dr. Underwood had hardly reached Japan before he wrote me a letter saying that the little son of one of the missionaries was very feeble and ill after an operation, asking me to send some Korean post cards to amuse him. A few days later he mentioned in one of his letters that he had learned that the second birthday of the little daughter of one of our Seoul friends was on such a date, suggesting that I might enjoy remembering the day with some little gift. It was only a trifle, but that a man so ill, carrying on a desperate struggle for his life, and with so many great interests near and dear to his heart to claim his thoughts, should remember such things as these, is worth noting.

Rev. Frank Muller of the Language School was his kindest and best friend in Tokyo. He and his wife were often with us during those sad and strenuous days, and strange it seems that he followed Dr. Underwood to the Heavenly Home after a brief period of only four or five months.

Dr. Underwood grew so much worse that, while still in Tokyo, his wife wrote to America making arrangements for their return thither in the early spring. She begged him with tears to give up his study and return to Korea to prepare for the trip abroad before he became too ill to travel; he, believing that a wife's anxiety exaggerated the seriousness of the situation, would not leave until the term was ended. He was indeed very ill when finally, in March, we returned to Korea. His friends

were shocked at the change that had come. Steps were taken at once to place his work in other hands, and, so far as possible to bring to completion the plans he had been carrying through for the College and Bible Institute.

Prone upon a lounge, he held long conferences with one important committee after another, planning for the work in his absence. Scarcely able to stand, he rode over to the Residency with Dr. Avison, and had a long conference with the officials about the College Charter, with the result that through the good understanding established they obtained a charter which, while in accord with the terms of the Educational Ordinance of the Government General, safeguards in various ways the essentially Christian character of the institution. Readers interested in the detailed provisions of the charter may obtain a copy of the document by writing the Dean of the College.

TRANSLATION OF PERMIT FOR COLLEGE

Educational Bureau,

Official No. 312.

DR. O. R. AVISON and 11 other Directors of The Christian Union Zaidan Hojin of the Yen Heui Chun-moon Hak-kyo (En Ki Sem Mon Gakko) Seoul, Province of Kyeng-kui.

This is to give permission for the Establishment of the Yen Heui Chun-moon Hak-kyo (En Ki Sem Mon Gakko) in compliance with your application of March 27th, 6th year of Taichung (Taisho) (1917).

COUNT G. HASEGAWA, (Official Seal)

Governor General of Chosen,

(Sixth year of Taisho), April 7th.

Taichung (1917).

TRANSLATION OF PERMIT FOR THE BOARD OF
MANAGERS OF THE COLLEGE

Educational Bureau,

Official No. 312.

DR. O. R. AVISON,

Seoul,

Province of Kyeng-kui.

This is to give permission for the establishment of the Christian Union Zaidan Hojin of the Yen Heui Chun-moon Hak-kyo (En Ki Sem Mon Gakko) in compliance with your application of March 7th, 6th year of Taichung (Taisho) (1917).

All the Japanese heads of Departments showed a sincere concern about Dr. Underwood's illness. The Governor General sent a special messenger with a letter of farewell. A beautiful silver vase was brought as a token of the sympathy and regard of the highest officials. Korean and foreign friends flocked about him vying with each other in expressions of affection and anxiety, and eager to do anything to help or serve him. The day he left the well-loved land where he had arrived in the same month, almost the same day, thirty-one years before, the station and street outside were crowded with friends who came to bid him farewell, and all the heads of departments were there in full regalia as well as those with whom he had lived in more intimate relations. So he left his dear Korea to which he was not to return in the flesh.

The world is full of kind hearts and all along our sad journey, both of us feeble and ill, kindnesses were showered upon us by travelers, officials, attendants and business people. The goodness and love in people's

學 三二

京畿道京城府

米國人才小エビソ

大正六年三月七日付申請私立延
禧専門學校基督教聯合財團法
人設立ノ件許可ス

大正六年四月七日

朝鮮總督伯爵長谷川好善



學 三二

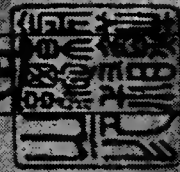
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Government Permits for the Union Christian College in Seoul

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Educational Bureau,

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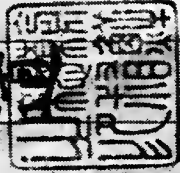
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大正六年三月七日付申請私立延禧專門學校基督教聯合財團法人設立ノ件許可ス

大正六年四月七日

朝鮮總督伯爵長谷川好道



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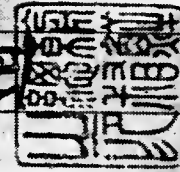
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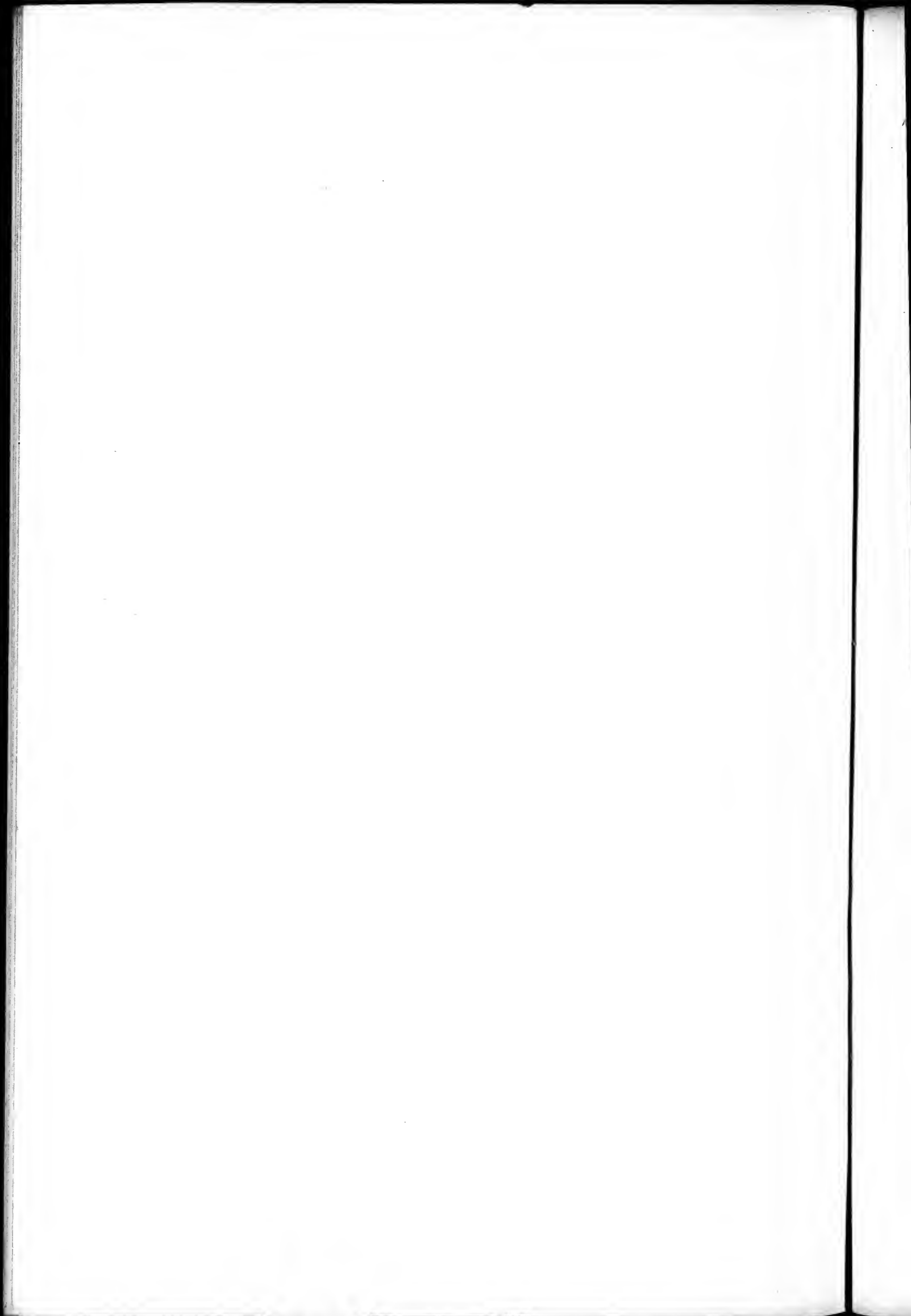
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Government Permits for the Union Christian College in Seoul



hearts seemed to spring forward with delight at the chance of helping those in real need. At the wharf in Yokohama we bade farewell to the beloved, heavy hearted son, who was remaining behind to help as he could in attending to his father's more intimate affairs, and a few weeks found Dr. Underwood at his sister's house on a breezy hill top among the Berkshire hills.

Here at first he seemed to gain slightly, but with the onset of the severe heat of July and August he failed very rapidly, but never did he lose heart or courage. Within less than a month of the end he wrote to his son, “I am not gaining much, but at least I am holding my own.”

The doctor declared that he never saw an invalid so patient, so brave, so cheerful. He would not remain in bed to which he was carried every night, but lay on a lounge on the porch all day. Here he was visited by Secretaries of both Presbyterian and Methodist Mission Boards, and by friends from Korea who were on furlough, some of whom came long distances to see him. He had a stenographer nearly every day during the summer, and wrote dozens of letters concerning the work of Christ in Korea, still planning to make addresses throughout America in the fall!

While extremely feeble, and failing daily, he arranged for a fine day's outing and feast for the little day-nursery children living in Pittsfield.

In September, by the doctor's advice, he was moved to Atlantic City, but here he grew very rapidly weaker, though not one complaint was heard, and he reproved some who spoke of difficulties and troubles, reminding them how many blessings he had had. His heart con-

stantly turned to Korea, he called for pictures of his home there and looked at them long and lovingly, giving the last of his vitality to an earnest conference with the agent of the Korean Tract Society, arranging for a concerted effort to raise funds for its work. His beloved brother came several times to see him, his oldest sister, Mrs. Stephens, also came to Atlantic City and remained with him to the end. On the night before he was called home, when very weak and articulation was extremely difficult, he was heard to say, "I think, I think, I could travel that far." Guessing where his thoughts were, his wife said, "Where, dear, Korea?" His face brightened and he nodded in reply, even at a time when it exhausted him to be turned in his bed!

Next day, as his time grew shorter, he was asked, "Do you feel Jesus near you?" A lovely smile shone on his face as he emphatically nodded "Yes," and again when we asked, "Do you feel His grace sustaining and supporting you?" came the same smile in the midst of his death agonies, the same absolute, positive assurance in the emphatic motion of the head. At half past three on the afternoon of October 12th, 1916, this lofty soul passed away, to join the spirits of just men made perfect.

His son, a little before his father's death, sent Dr. Underwood's last report of work to the annual meeting of the Mission in Korea, from which the following is a brief extract:

"During the past year Dr. Underwood has been President of the Union College, where he taught Psychology, Philosophy, and Ethics; President of the Y. M. C. A. and Chairman of the Committee of Fifteen of the Y. M. C. A.; Chairman of the Executive Committee of the Korea

Religious Tract Society; President of the Pierson Memorial Bible School; Chairman of the Committee in charge of the Evangelistic campaign in Seoul; Chairman of the Board of Bible Revision; a member of the Mission Executive, Educational, and Finance Committees and of the Severance Board of Managers; also of the Seoul Union Primary Schools Committee, the Legal Committee of the Federal Council. He served also on several Committees of the General Assembly, and on other native church committees. He is pastor of the Sai Mun An church, has charge of the west district with thirty-six Christian groups, and is superintendent of the primary educational work of the station. He has continued work on the Scofield Bible, and has given some supervision to the translation of a number of books; during the summer, working with Dr. Reynolds on Bible revision. Besides this he spent a certain amount of time each day in the study of both Chinese characters and of Japanese. All these lines of work required a voluminous amount of correspondence. Between April 1st, 1915, and his departure in April, 1916, there are recorded in the mailing book over twenty-three hundred pieces of mail sent out over and above circulars.”

Dr. Underwood's remains were carried to Brooklyn to the house of his sister, Mrs. Conard, and after a brief private service there, the funeral services were held in the Lafayette Avenue Presbyterian Church on October fifteenth, and thence he was carried to the little cemetery of Grove Church, the church which he had joined on coming to America, and the cemetery where his father and brother were laid.

Letters and telegrams expressing sympathy from all

over America, from France and England, but most especially from Koreans and his co-workers in Korea were coming for months. Twelve young Koreans at a memorial service in California, inspired by his memory, consecrated themselves to become preachers of the Gospel. From far in the interior of Korea, north, south, east and west, itinerating missionaries wrote us that in the distant mountains and remote valleys Koreans, even many who were not Christians, were mourning for Dr. Underwood. "All Korea is draped in mourning for him" wrote one. Rev. W. N. Blair wrote from the Jouk Chan mountains in the northeast of Korea, "I find the people everywhere mourning for Dr. Underwood. It is wonderful what a place he has in Korean hearts. Even the non-Christians seem to know about him and his love for their land." In the letters which came from Korea the most common complaints were, "What shall I do, how shall I carry on my work without him? I have lost a personal friend." "We hoped in him, now our hope is gone." Another expression common to many of them told of the inspiration he had been to new missionaries in their first hard days on the field, and there were repeated assertions that the writers had never heard him criticize or speak harshly of any one, or show jealousy or resentment.

Much of his income was spent in furthering Christ's cause, in the Bible and Tract work, translating work, and Y. M. C. A.; in assisting schools and Bible Institutes; and, within the mission rules, lending small sums to poor churches, and in times of famine feeding the hungry. Although money was placed in his hands by his brother for some of these purposes, he also spent a large part of his own moderate means in the same way. He

kept three or four native translators and copyists constantly working besides two or three Korean English-speaking secretaries and typists, to assist in his great mission business and correspondence, not to mention his American missionary assistant.

He left behind him a record of entire consecration to his Master's cause. He left two or three missions, many of whose men and women workers were won to give their service to Korea by his written or spoken appeals, many of whose best institutions were founded altogether or in part by his energy, wisdom and devotion, and whose necessary funds were raised largely by his efforts.

He left books on the language which are still among the best and most practical that have been prepared, a mission study book in English, and the lectures on the religions of Eastern Asia, which ought to inspire all their readers to missionary service. He left a translated Bible on which he did his share of work during the whole of his life in Korea, as well as many tracts and Bible helps, published lectures, and a translation of the Scofield Bible almost completed. He left the division of territory accomplished, although it had seemed an impossibility, and with all the missions working well on toward complete union, having already a Union Medical College and Hospital, a Union College of six departments, a Union Church paper and Hymn-book, Union Primary Schools in Seoul, and a Union Bible Institute in Seoul, most of which institutions at least he had been largely instrumental in establishing. He left in good running order a Summer Sanatorium bought, at first, by his own private funds, and he left many little churches where his spirit and example remain to encourage the people. He left

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a memory that will long be an inspiration to consecration, faith and devotion in the churches of America.

There is space but for two of many letters received, although the tributes paid him at the memorial exercises in Seoul by Drs. Avison, Gale and Hardie, and Judge Watanabe, and those in Brooklyn by Dr. Brown, Dr. Alexander, Mr. McWilliams and others were most beautiful. Every society, almost every institution in Korea held its memorial services for him, and the General Assembly of Japan sent resolutions of respect, admiration and sorrow. The Foreign Missions Board of the Presbyterian Church in the U. S. A., the Lafayette Avenue Presbyterian Church, Brooklyn, his Presbytery in New Jersey, his college fraternity, all held memorial services, giving their tribute to his memory, but the sweetest testimonials will be those of saved souls from Korea in Heaven, through aeons of glory, and best of all, that of his beloved Master, "Well done good and faithful servant, enter thou into the joy of thy Lord."

A letter from Dr. John R. Mott, who had often been in close touch with Dr. Underwood, written for the memorial service in Brooklyn, reads as follows:

Dear Dr. Albertson:

I was glad indeed to learn that you are to have next Sunday, in your Church, a service in appreciation of the life and work of Dr. Underwood. To my mind this is a most fitting and worthy recognition of a truly remarkable life. From the point of view of the spread of Christ's Kingdom, there have been few men in our day who have, in so few years, accomplished such notable results. One of the great continental nations has a title which means "Enlarger of the Kingdom," and this is conferred only on the limited number of men who have helped in a marked way to widen the

bounds of the nation. Such a title might well be associated with the name of our friend, who has gone on to his great reward.

Dr. Underwood was the outstanding advocate of the Korean people. No other man in our day or in the preceding generation has, by public address, by printed page, by personal letter, and by conversation with people who were in a position to render real help, done so much to meet the needs and to realize the possibilities of the millions of inhabitants of Korea. His advocacy of its claims was characterized by such earnestness and conviction that his spirit of enthusiasm for that fascinating land had genuine communicative power.

In the different conversations which I have had with Dr. Underwood from time to time, as I have met him in the Far East or in this country, I ever found him responsive to larger plans and more statesmanlike measures, in all that pertained to the world-wide Kingdom of our Lord Jesus Christ. On more than one occasion his optimism and vision put to shame the spirit of men much younger than himself. Even in the midst of difficulty and discouraging conditions, he never gave one the impression of being depressed, and he ever sounded out, by life and word, the contagious note of hope.

This Christian leader, whom we loved and sincerely honor, was a power for Christian unity. I always associate him with efforts to bring into true understanding and common action the different bodies of Christians. The last time I visited Korea I went under the auspices of the Continuation Committee of the Edinburgh Missionary Conference, and conducted a conference of representatives of all the Christian missions at work in Korea. Dr. Underwood was one of the moving spirits in working up this significant gathering, and threw his whole soul into the working out of the policy to promote unity and practical co-operation among the forces. In recent years he was the distinguished President of the Young Men's Christian Association of Seoul. Under his wise guidance, it came into a position where it was

regarded as one of the two or three strongest and most influential Associations in the entire foreign field.

Dr. Underwood was not only a factor in promoting unity among Churches, but also in furthering that more difficult and baffling work of unification, the drawing together of the Korean and Japanese peoples. To my knowledge this was one of the most taxing pieces of work to which he, or any other man, ever addressed himself. At times it seemed like a hopeless, as well as thankless, task. It inevitably led to his being misunderstood at times, even by some of the best of both races. Time, however, has revealed the fact that his view, in this delicate situation, was, indeed, prophetic, and that the position which he took, in days when it required high courage to do so, was the wise position.

One of the most statesmanlike achievements of his life, which was so crowded with constructive work, was that of helping to establish the Union Christian College. If he had never accomplished anything besides this, it would, in itself, constitute a rare achievement. His friends and all who wish to perpetuate his memory can do so in no better way than to insure the carrying forward to success of this institution which, with God's assured blessing, will have more to do with giving Christ the central place in the life of Korea than will any other one enterprise or movement. This reminds me of another object which was much on his heart and concerning which he spoke to me and wrote to me repeatedly, and that was the securing of a modern building for the Japanese Young Men's Christian Association in Seoul, the capital city of the country. What a splendid thing it would be if the necessary money were soon set apart to make possible the realization of these two great hopes, which so commanded him in his closing years!

Dr. Underwood was, first, last, and always, a missionary. He possessed burning, evangelistic zeal. I can remember as though it were yesterday, the great evangelistic meeting in which he and I worked together, when I last visited Seoul. In the midst of very difficult conditions, he had pitched a large tent and assembled a vast crowd of three thousand of the most influential Korean young men. He served as my

interpreter during the long meeting, lasting fully three hours, when I gave three addresses in succession. The Spirit of God honored our united efforts by leading nearly three hundred of these young men to declare themselves that night, for the first time, disciples or followers of Jesus Christ. The picture of our friend, in the midst of this life-giving activity, will ever linger in my memory as a source of inspiration. How we shall miss him! May God help us to take up his torch and bear it forward with something of his own consuming zeal and undying devotion to our Lord.

Another, a letter from the Native Presbytery in Seoul to our son, has been literally translated and is as follows:

Omitting all the usual forms of salutation we write to you:

When we heard that your honored father, our pastor, had left this earth we were dismayed and could not conquer our sorrow.

Reverently bowing we say:

“An obedient and loving son, How can you endure this never to be ended sorrow?”

The grief of your honored mother how can you assuage it?

Your exalted uncle, with his brotherly affection, How great is his sorrow!

The departed pastor, having received the grace of Our Lord, consecrated himself to the extension of His Kingdom. He crossed the ocean of many tens of thousands of li (one-third of a mile) and in this dark and distressed country he preached the true doctrine, enduring for more than thirty years all discomforts of wind, frost and heat.

Tens of thousands who were in the place of death, did he cause to attain to life. We witness to all these virtues, every lip praises his works and achievements, they are engraved upon every heart and in the world to come they will shine everlasting.

As for us, the members of this Presbytery, is it in this world alone that we will remember his virtues and deeds?

Nevertheless the departed pastor has not himself received this honor, he gave all the glory to God and is now resting from his labors in Paradise, where he entered by what we know was the loving command of God. Your humble servants *having now no one on whom to rely, what is there for us to say?*

Farewells of this world in after years become glad salutations in the presence of the Lord. With these thoughts we bid you comfort your mother and uncle. As for yourself we urge you to maintain sedulously your usual health and strength, and inheriting the purposes of the departed pastor make known to the world the true doctrine. This is our earnest prayer.

The distance separating us is too great, we cannot go to your house and there offer you comfort. For this reason we set forth our sorrow in written words and implore you to receive them graciously.

We have been unable to write all that is in our hearts.

The Year of Our Lord 1916, 12th Month, and the 16th Day.

Kyeung Kui—Chung-Chong Presbytery of the Korean Presbytery of the Church of Jesus Christ.

Moderator CHA SANG JIN,

Clerk HAM YUL.

Condolences to Teacher Won Han Kyung (H. H. Underwood).

The following resolutions were passed by the members of his mission at the Annual meeting, 1917:

RESOLUTIONS ON THE DEATH OF DR. UNDERWOOD.

With gratitude to God who doeth all things well, we record our appreciation of the leader and founder of the Mission who has been called home to his reward.

H. G. Underwood arrived in Korea April 5th, 1885. Born in London, England, and brought up in America, he combined in a peculiar way the gifts and graces of these two great nations of the Anglo-Saxon stock.

Educated in New York, he took his theological course under the conservative influence of the Dutch Reformed Seminary, New Brunswick, New Jersey, whose interpretation and views he faithfully held to the last.

Gifted with an unquenchable zeal, from the day of his landing to the day of his final departure thirty-one years later, he never ceased effort to bring about a broad Christian era for the people of Korea. He was the first Protestant missionary to preach to them those tenets that have changed the course of the ages, and he always preached them with a fire and earnestness befitting the great mission on which he had come.

He took the name Wun-Too-oo as a readable name for a substitute for his own English name Underwood. Translated literally it might easily read *Wun*, Chief; *Too*, stop or bar the way; *oo*, a fault or what is wrong. By this name he became known through the length and breadth of the land. From King to the humblest cottager they all knew Wun Too-oo as the champion of the Christian faith.

The dominant spirit that carried him over hills and valleys through a third of a century of time, never waned in the slightest, but burned as brightly the day he left as when he came. Though fifty-seven years of age, he really died a young man who had scarcely touched the zenith of his prime.

He had, with his zeal for the proclamation of the Gospel, a strong bent towards literary work. The first dictionary and grammar of the language, if we except the primitive efforts of Dr. Ross of Mukden, were prepared by Dr. Underwood.

He did a vast amount of literary work in the way of books and tracts, Bible helps and yearly calls to prayer. It would be quite impossible to give a list of all the publications that came from his office.

He was the one and only chairman of the Board of Bible Translators through all its history. He saw the completion of the whole Bible and was beginning special work in the way of commentaries and helps when he was called Home. Those who were associated with him on the Board remember

gratefully his work as chairman, always gentle, always kind, always hopeful.

He spent much of his time and influence in pushing forward work not directly his own. He was a supporter of medical missionary work in all its departments and the good service and equipment that we have to-day are in no small measure due to him.

To the last he labored for the educational advance of this people in Pyeng Yang, Seoul and elsewhere.

He was a champion in the way of raising large funds for all purposes. He could move men of influence at home as could no other member of the Mission, and we all profited by the abundant supply that came through his call.

The Y. M. C. A. and the Tract Society found in him a constant and powerful friend. He was president of both these institutions till his final departure.

His voice was especially heard at home, and he became in a large sense the spokesman of all the Missions. On his first visit he was influential in securing the attention, and finally the enlistment of Dr. Avison on the roll of our Mission forces. He added to this the awakening of the Presbyterian Church South, so that it sent representatives who came in 1892 and occupied Chulla Province.

On a later visit he aroused interest in Canada, so that the Canadian Church definitely took up work in 1898 in Ham Kyung Province.

His addresses that awoke interest and enthusiasm both "down South" and across the border in Canada have had an incalculable influence for good on the question of Christian propaganda in Korea.

He was invited by the leading Universities at home to lecture on Oriental themes, and as a mark of their respect they conferred on him the honorary degrees of D.D. and LL.D.

All shades of life and opinion honor his memory and his name. As long as time lasts he will be acknowledged a great pioneer chief in missionary annals.

TRIBUTE OF THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL
MISSIONS OF KOREA.

It is very fitting that this Federal Council of Protestant Evangelical Missions should pay tribute to the memory of Dr. Horace Grant Underwood, who was at once the foremost leader in its organization and the prime mover in the creation of this splendid Memorial building* in which we are now meeting for the first time.

Horace G. Underwood was born in London, England, on July 19th, 1859, and at the age of twelve moved with his parents to the U. S. A. The family settled in New Durham, N. J., where they joined the Dutch Reformed Church in 1874. Horace had already given his heart to God, and from early boyhood looked forward to being a foreign missionary. During his student days he was always active in Christian service. He was graduated from New York University in 1881 and at once entered the Dutch Reformed Theological Seminary in New Brunswick, N. J. On completion of his Seminary Course in 1884 he was ordained to the ministry, and in July of that year was appointed by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. as its first ordained missionary to Korea, where he arrived April 5th, 1885.

Dr. Underwood entered at once upon the work with characteristic energy, establishing an orphanage for boys (the beginning of the John D. Wells School for Christian Workers), and baptizing his first convert in 1886. He organized his first church in September, 1887, and during this year made the first of his many long itinerating trips into the interior. He made rapid progress in the acquirement of the Korean language. While prosecuting his studies and his work for the Koreans, he did not forget the need of the rapidly increasing band of missionaries, for whom he prepared and published, in 1889, his Korean Grammar and Dictionary. From this time on he was always actively engaged in literary work, publishing a Korean hymnal containing 150 hymns in 1893, editing

* The Pierson Memorial Bible Institute.

and publishing the first Christian newspaper in Korea in 1897, working constantly on the translation and revision of the Scriptures, and preparing during his otherwise busy life a far larger number of publications for the Korean Religious Tract Society than any other contributor.

For thirty-one years he was the leading and the master spirit in all our union organizations and institutions. Almost every phase of work which concerns this mission field as a whole, owes its origin and success to his resourcefulness and untiring energy. The large and rapid ingathering which has characterized the work of evangelization in Korea must be traced back to the spirit of fellowship and prayer which found marked expression in those Watch-night services of 1885, '86 and '87, when he and the sainted Appenzeller led the little band of pioneers in earnest supplication for souls. In the field of education he was as enthusiastic and active as in evangelism. The history of missions in Korea will record his name as leader in connection with the work of Bible Translation, with that of the Korean Religious Tract Society, the Young Men's Christian Association, the Federal Council of Protestant Evangelical Missions, Severance Medical College, The Pierson Memorial Bible School and the Chosen Christian College. His sole aim in all these enterprises was to advance the cause of Christ. All that his life of consecrated, vigorous service has meant to this city and mission field will only be fully realized by future generations as they benefit by those organizations and institutions which he was so largely instrumental in inaugurating.

His influence and labors for the cause of Christ in Korea were not confined to the field itself. Dr. Arthur J. Brown says: "In America, Dr. Underwood was one of the most popular and influential missionaries. Whenever he was known to be on furlough, he was always overwhelmed by invitations to speak. He was the chairman of the deputation of missionaries appointed by the Board to conduct the Korea Propaganda of 1907. He labored with splendid zeal and success in awakening the Church to a realization of the urgent needs of Korea and in providing additional reinforcements and appropriations, and to him is due no small part of

the credit for the splendid success of that campaign. . . . He was a lecturer upon the Stone Foundation at Princeton Theological Seminary in 1908, and on the Deems Philosophical Foundation at New York University in 1909. He was made a member of the Royal Asiatic Society, and New York University conferred upon him the honorary degree of Doctor of Divinity in 1890 and of Doctor of Laws in 1912. He was a man of conspicuous ability and force of character. His convictions were intense and his temperament enthusiastic, but his spirit was catholic and his vision broad. He took far-sighted views of what the best interests of the cause of Christ required and he labored with unflagging zeal for their realization. He was once offered the vice-presidency of a great corporation in America with a salary princely in comparison with that which he received as a foreign missionary; but he felt that his life was consecrated to the missionary enterprise in Korea and he unhesitatingly declined the offer.”

Let us pray that a double portion of the spirit of this great missionary may rest upon his beloved wife and son, and also upon every missionary who bears the Cross in this land for which he gave his life.

We recommend that this report be placed upon the minutes and copies sent to his family.

R. A. HARDIE,
W. A. NOBLE,
S. A. MOFFETT.

Kipling seems to have had a poetic vision of some such character when he wrote the lines, which were illustrated in Dr. Underwood's life for years, especially in those last days:

“If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too,

If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good or talk too wise;
If you can dream and not make dreams your master,
If you can think and not make thoughts your aim,
If you can meet with triumph and disaster
And treat these two imposters just the same,
*If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will that says to them, 'hold on;'*
If you can talk with crowds and keep your virtue,
Or walk with kings nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much,
If you can fill the unforgiving minute
With sixty seconds' worth of distance run—
Yours is the earth and everything that's in it,
And which is more, you'll be a man, my son!"

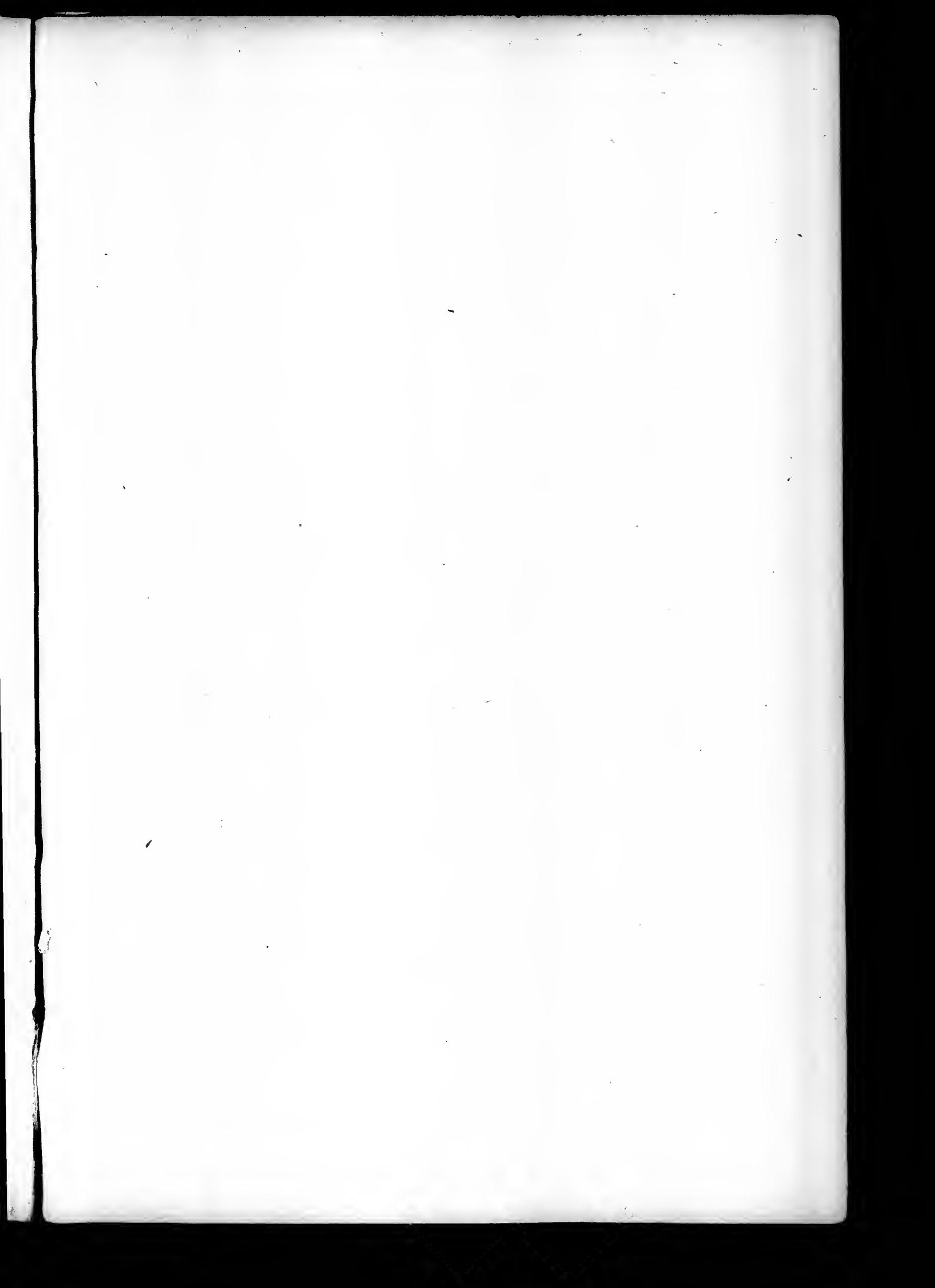
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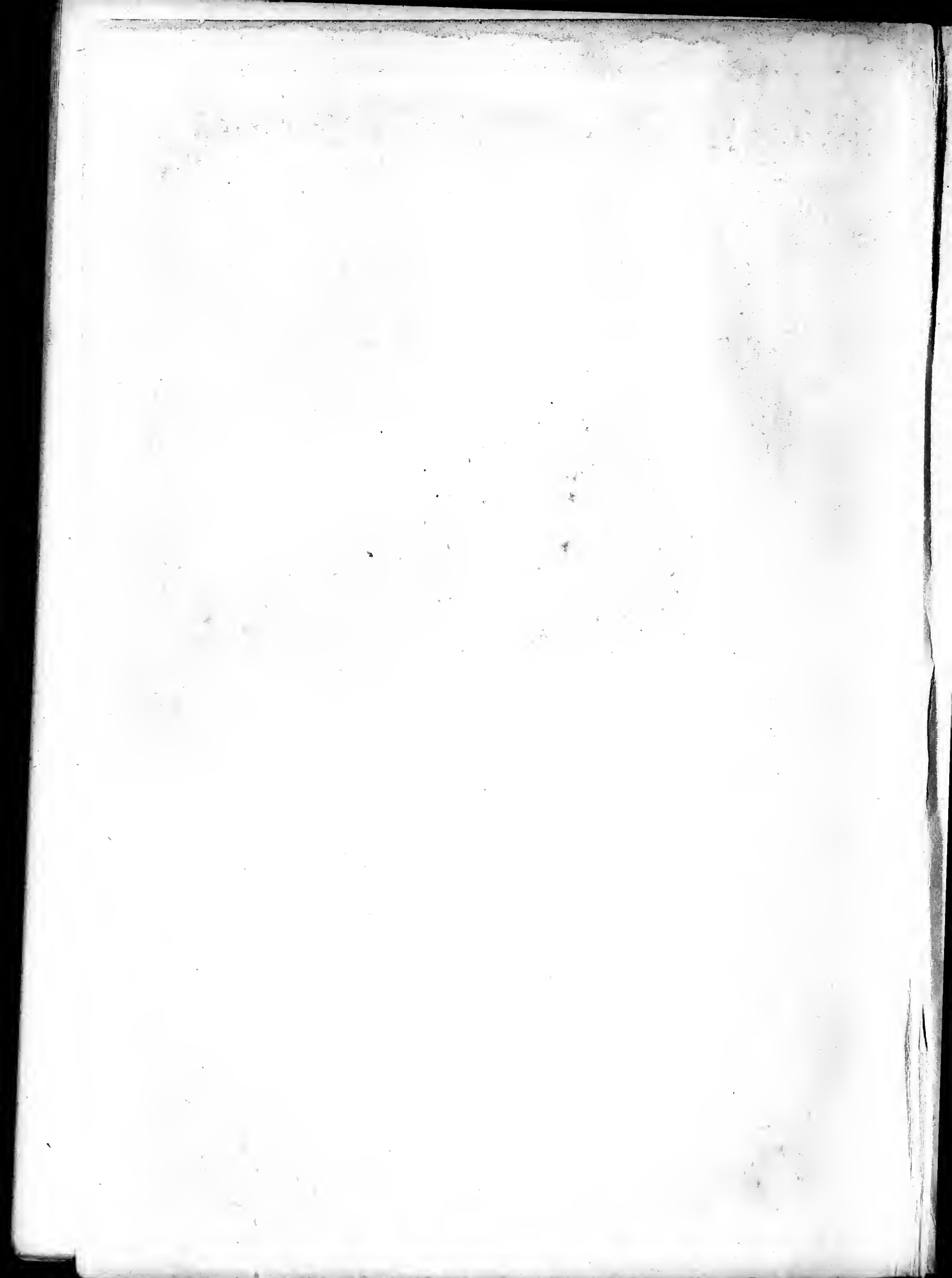
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